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## Pictures of Warsaw Ghetto Destruction Released

Copied from the book containing the report of the German commander who was responsible for "cleaning out" Warsaw's ghetto, this photographic evidence was presented by the U. S. prosecution's Maj. Frank Walsh at the International Military Tribunal trials of German war criminals at Nuremberg, Germany. Terrified Jews are seen crouching in fear in the ruins of their homes.

## UJA Campaigns For 100 Million

Jewish Telegraphic Agency

The United Jewish Appeal this week launched its \$100,000,000 nation-wide drive, the largest single Jewish drive in history, at a national meeting in Washington of over 350 Jewish leaders, with the announcement of initial gifts of \$1,000,000 by the family of the late Julius Rosenwald, of \$500,000 by the family of the late Felix Warburg, and of \$250,000 by Edmund I. Kaufmann of Washington.

Speeches by Bernard Baruch, former Secretary of the Treasury Henry Morgenthau, Jr., and Director General Herbert H. Lehman of UNRRA emphasized the obligation of American Jews to contribute generously to relieve the suffering of the surviving Jews of Europe and expand the possibilities for their resettlement in Palestine.

Declaring that there can be no peace and happiness in the world until a place has been found for all displaced people of every religion and race, Mr. Baruch told the assembled Jewish leaders: "Relieve the physical suffering of these tens of thousands of Jews and you will relieve the world of one of its most pressing problems, and humanity of a bitter self-reproach."

Maintaining that personal initiative and private charity go hand in hand, Baruch commented: "Abolish private charity and the state takes over, in a grim, organized, statistical way and we shall be robbed of the joy that lies in giving and the deep satis-

### Rabbi To Hold Service For Congregationalists

Special

SPRINGFIELD, Mass.—In one of the relatively few occasions in Springfield's history on which a rabbi has been invited to conduct the entire service at a Protestant church, Rabbi Cahn of Temple Israel, Lawrence, Long Island, formerly rabbi at Sinai Temple here, will preach at South Congregational Church March 3.

"The Kelly action," remarked Latimer, "showed that Kelly is now more interested in the Polish reactionary vote and in similar franchises than in the Jewish vote." He scored such Jewish prominent politicians as Jacob Arvey, 24th Ward boss and member of the Park Board; Barnett Hodes, corporation counsel, and Judge Harry Fisher for their failure to make immediate representation to Kelly to express their dissatisfaction.

In closing, Latimer suggested

that "if Jews are not willing to fight such American Fascists and Jew-baiters as Smith but prefer instead to wait for others to staunchly defend their interests and to afford them protection, then it would be best for them to dig a hole and jump into it."

### Heller Sues Gerald For \$100,000 Libel

Special

CHICAGO—Municipal Judge Samuel Heller instituted suit February 26 for \$100,000 in Superior Court against Gerald L. K. Smith, charging libel in connection with disorders at the recent Smith meeting here.

### Petition to White House Protests White Paper

Jewish Telegraphic Agency

WASHINGTON—A scroll "on behalf of the displaced Jews of Europe" bearing 15,000 signatures was left at the White House by a delegation of the Citizens Committee of the Upper West Side of New York City.

The signatures of several Arabs were among those on the list which included Jews, Catholics, Protestants, and many Negroes. The petition read in part: "We want no part of Britain's cold-blooded policy in regard to Palestine."

### Immigration Office Opens

WARSAW—The Jewish Central Committee of Poland has opened an immigration office to assist Jews to emigrate legally.



Berliners turn scavengers as they search dumps where Allied occupation forces dispose of refuse from their barracks. They are searching for food and cigarette butts, three or four of which can be rolled into a new cigarette to be sold for ten marks or bartered for food.

# NEW YORK

By M. Z. FRANK

**M**EET Isaak Adolfovitch. Don't get frightened at his loud "hello" over the telephone. He is a kind man and he has a lovely face. His voice is only one of the many manifestations of the tremendous restless energy which has characterized his full and interesting life.

I first heard the name of Itzhak Naiditch when I was still a small boy. My father, who used to contract the railway shipping of the lumber merchants in our country, the Forest Belt of Western Russia, had Mr. Naiditch as one of his customers. One of the by-products of the timber trade was alcohol ("spirit") and that is what Naiditch dealt in. Round mounted tanks of alcohol used to roll along with the freight cars loaded with planks, logs, poles, beams and other forms of timber. Most of the tanks bore the inscription "I. A. Naiditch, Moscow."

It is only here, in New York that I discovered that A. stood for "Adolfovitch," that's it, the son of Adolph. Isaac, son of Adolph. I wonder if the old gentleman in Pinsk knew he was Adolph. Probably his name was Ansel. But Itzhak Naiditch, though always a good Zionist and even a writer of Hebrew verse and prose, was a Moscow merchant, who had to have a Russian name and patronymic to be anybody. There is always an equivalent for a name like Itzhak—Isaac. But the father had to pass for an Adolph, a name, incidentally, which is never found among Russians.

**S**O THERE WERE the initials I. A. Naiditch to intrigue me since my childhood. I will remember Meir der Schwartz, Black Meir, one of the men who worked for my father, getting himself badly burnt when cleaning one of those tanks that bore the inscription I. A. Naiditch, Moscow.

Many years later, in New York, I first met Isaak Adolfovitch, in the Zionist Archives and Library. When I was writing the biography of Pinchas Rottenberg, I telephoned Mr. Naiditch who had been a close friend of the great engineer and leader and had a few talks with him. I addressed Mr. Naiditch in Hebrew. Then we passed into Yiddish. But when the old Merchant of Moscow had something of importance to state, he did it in Russian, with a peculiar Russian mien of importance. Like "Yes, I had high regard for him." Or "in his subconscious mind, he was afraid of being called a coward, that is why he always undertook dangerous missions." Something like that.

Later I translated Mr. Naiditch's reminiscences of his friend, the late Baron Rothschild of Paris. The book was published last year by the ZOA. Since I wrote the introduction to the book and the short biographical note about the author (printed at the end of the book), I cannot say anything of biographical nature about either Rothschild or Naiditch—I mustn't plagiarize myself. Anything I say here is strictly new and original, and I want my check for it.

One of these days, Isaak Adolfovitch will sit down to write his own biography and the history of the Keren Hayesod of which he is the founder. In the meantime, I am bothering the life out of him about the situation in South America. At his request I brought him both Aron Neumann of Rio de Janeiro and an Italian-Jewish lady who had lived for five years in Sao Paulo.

**T**HREE IS nothing Mr. Naiditch likes to talk about as much as his relations with Weizmann. They grew up together as boys in Pinsk and together they worked for Zionism. Several times they had a bodyguard for the late Maslansky whom the hassidim attacked for advocating the Return to Zion by human effort rather than wait for the miraculous redemption by Messiah. Mr. Naiditch recalled those days with satisfaction the other day as he enjoyed listening to good Hebrew spoken with a quaint and musical Italian accent by the lady from Sao Paulo who is a halutz from Givat Brenner, which was founded by the late Enzo Sereni.

He saw with deep joy that the seeds he and Chaim and their group in Pinsk had planted so many years ago, had brought forth a harvest in Rome and in Florence. He had met Sereni who had been killed in Dachau when caught by the Germans on his parachuting mission for the Jewish Underground. He had met Pacifici and he had visited Givat Brenner where so many Italian Jews of old families settled as halutzim. This lady and her husband came to Givat Brenner in 1939—after Mr. Naiditch's visit there, and she was stranded in Brazil during a visit to her husband's parents when the war broke out.

**T**HREE IS nothing Mr. Naiditch loves to talk about more than his life-long association with Weizmann. He loves Weizmann. He knows all his faults and does not always agree with his views on Zionism. But he considers Weizmann the greatest Jew of our generation and he is ready to do anything for him.

Mr. Naiditch is one of the original founders of the World Jewish Congress. Two years ago, when the WJC was having its conclave in Atlantic City, I ran into him on Fifth Avenue. "Is there such a thing as a World Jewish Congress?" I asked him. "Weiss ich vos" (Nothing of the kind) he replied with a shrug of his shoulders, and he gave me a Hebrew quotation from the Talmud about something that "has never been created but has been nothing but a parable." What he thinks of it now is a military secret. I don't think Mr. Naiditch would permit me to publish what he told Aron Neumann in my presence. As I once reported in these columns, Mr. Naiditch now and then likes to remind me what his friend Baron Rothschild thought of newspapermen. "He never liked your kind," he says.

The other day I told Mr. Naiditch that I was going to Cleveland for the American Jewish Conference, and he gave me another Hebrew quotation—this time from the Prayer Book. "Reviving the dead?" he asked. "Reviveth the dead with abundant mercy." (It is a passage in the Shmoneh Esre, but don't try to find it in Kaplan's Prayer Book—that passage has been censored out).

**M**EET Isaak Adolfovitch, alcohol king of Russia until 1919, alcohol king of France until 1940, friend of Weizmann, friend of Rottenberg, friend of Rothschild, father of the Keren Hayesod, Hebrew writer and patron of Hebrew literature, but above all one of the finest representatives of the generation of Zionist leaders produced in Russia after the rise of the Hoveve-Zion movement in the 1880s. He has kindness, wit, energy, generosity and good judgment. The latter, quality, however, sometimes fails him, as when he weakens on the South American business and thinks I ought to lay off.

## Publicity Heads of B'nai B'rith, J.W.B. Fascism Is Reported Gaining in Mexico

Appointment of Murray Frank, Washington correspondent of the Jewish Morning Journal and Washington correspondent of the Independent Jewish Press Service, as Director of Information of B'nai B'rith to succeed Bernard Postal, was announced this week. Mr. Postal has been appointed national director of public information of the National Jewish Welfare Board, Frank L. Weil, president of the Board, announced. He will assume his new duties April 1.



BERNARD POSTAL



MURRAY FRANK

### Jewish Farmers Seek To Buy Machinery

**J**ERUSALEM—A demand that the Palestine Government make every effort to facilitate the importation of agricultural machinery and fertilizers as well as take measures to rehabilitate the citrus-growing industry was made here by a delegation of the Jewish Farmers Association which called on High Commissioner Sir Alan Cunningham.

In their plea, the farmers pointed out that with the application of modern scientific agricultural methods, they had increased the yield of Palestine land three-fold and were at present producing two-thirds of the country's food requirements. The High Commissioner promised assistance.

"The great threat and danger to Mexican democracy and the Jewish community," stated Rabbi Lander, "lies in the increased activity and strength of the Sinarquista. Officially, they claim to be a social and religious organization rather than a political party. There is, however, evidence of their fascist tie-ups and of their political plans and goals. During the war they continually supported and hewed close to the Nez line. Today they continue to speak openly in admiration of Franco's methods and of the advisability of transforming Mexico into a Spain or an Argentina."

"The Mexican Central Jewish Committee headed by Mr. Gregorio Shapiro and the Anti-Defamation Committee headed by Dr. Adolph Fasslich have done splendid work in coping with all expressions of bigotry in that country," Rabbi Lander asserted.

"For example, when anti-Semitic leaflets appeared on the streets of Mexico, these organizations secured the co-operation of the government in having the responsible Arab League representatives deported."

## This Week in Jewish History

**D**EATH of Moritz Oppenheim, the German painter of Jewish Family Life. Born in Hanau, Germany, December 17, 1799, Oppenheim witnessed all the beauties of Jewish ceremonial life and was influenced by its spirit. He began to study painting at an early age and it was his painting, "Moses with the Tablets of the Law," which attracted the attention of the art world. He was cordially received into the circle of artists of whom Thorwaldstein, Neibuhrt and Overbeck were the most influential. After settling FEB. 24, in Frankfurt he came into close contact with Goethe and Heine. His "David Playing Before Saul" attracted visitors from all parts of Europe. In 1832, at the insistence of Goethe, the honorary title of professor was conferred upon him. "The Soldier's Return," depicting the homecoming of a Russian-Jewish soldier, is considered his masterpiece. "Ushering in the Sabbath," emphasizes his skill in grouping. In short, it may be said that Oppenheim's paintings reveal a deep insight into the Jewish soul. A fine brochure of the Oppenheim pictures, depicting Jewish ceremonial life, was published in 1930 by the National Federation of Temple Sisterhoods.

**F**EBS. 26, profession of Judaism 1825 remained punishable by death. In 1723 the spirit of the Toleration Act of 1649 was revived by an act (repealing an apparently similar measure of 1715) "to punish blasphemers, drunkards." It did much more than this, however, in the opening enactment which declared that any person who "shall deny

Jewish Emancipation in Maryland. Whatever recognition Jews obtained in early years in Maryland was accorded entirely upon sufferance. Legally, FEB. 26, profession of Judaism 1825 remained punishable by death. In 1723 the spirit of the Toleration Act of 1649 was revived by an act (repealing an apparently similar measure of 1715) "to punish blasphemers, drunkards." It did much more than this, however, in the opening enactment which declared that any person who "shall deny

the Holy Trinity" shall, for the first offense, be fined and have his opinions.

Spinoza was what is called a monist.

Monism is, of course, not Monotheism, and the religion of the Synagogue which Spinoza left is not the five books of the Ethics which Spinoza bequeathed as a new Pentateuch to mankind. But if the Synagogue taught anything it was the unity of God, and Spinoza's philosophy is a hymn to the unity of God's work or nature. The characteristic dogmas of Judaism and Spinoza are thus closely akin. The extent and profundity of Spinoza's influence on modern thought is a matter on which two opinions cannot be held. He is one of the great thinkers of the world. It is common to mention him with Plato, and like Plato, he has survived even his admirers.

\* \* \*

Purchase of Jewish Burial Place at Newport, R. I. The hostile attitude of Peter Stuyvesant

is probably the cause for FEB. 28, some Jews to have left

1677 New Amsterdam as early as 1655 and to settle in Newport, R. I. Quite in contrast to the oppressive treatment in New Amsterdam was the generous reception accorded the Jews in Rhode Island, in consonance with the liberal principles propounded by Roger Williams.

It is likely that religious services were first held in Newport in 1658, although no synagogue was erected until the following century. The burial place, located at the head of Kay Street, however, was purchased on Feb. 28, 1677.

## JEWISH MATRIMONIAL AGENCY

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A Weekly Digest of  
**The Yiddish Press**  
 By RABBI BENJ AMIN SCHULTZ

Conference on Probation;  
 Likened to Town Billy-goat

**B**AD AND GOOD for Jews, was Cleveland's convention. So they put the Conference on 15-months' "probation," before death-sentence, cries Dingal (Day). Now, how do you expect it to be a success? Its employees will worry "about their own future, and making a living for their families." What real job can be expected from them?

Embarrassing to the vested, busy organizations of Wise, Lipsky, and Morasky, adds Zivion (Forward), is the whole question of what the Conference is supposed to do. No matter what



it tries, it steps on their "corns." It looks around for work; and work is all taken. It's like the billy-goat, kept by the town, "which wanders in strange gardens, and occasionally chews up a cabbage." The reprieve that it got, reminds Zivion of the Talmud precept. "Don't kill the town billy-goat. Let him graze; till he peters out, in due course."

\* \* \*

Actors, Audience;  
 But Good May Still Result?

Pathetic, declares the Day's Danzis, was the audience in Cleveland. And an audience it was, "drowned in a flood of oratory." It was a show, with the same old actors. The playgoers knew one of them would soon take off his glasses, for effect. He did. Another would pat his big mane. And he did. The drama was called, "Jewish Troubles." A revival, of course. Days and days they played, "and the public sat, quiet and limp."

Something may yet come of the thing, protests B. Akzin (Day). Democracy, long ago, had to cater to kings, while it grew. The kings here are the B'nai B'rith, Congress, etc. Let's go easy with them, and not "throw up our hands."

Dingal (Day) asserts the Conference was also created "to abolish." To abolish "chaos in our communal life." And anti-Semitism in America is first on his list for unified effort.

Bluntly, Dingal wants political strength in America. "Let the politicians know that behind the Conference are 5,000,000 Jewish citizens with at least 2,000,000 votes."

\* \* \*

Banker Fears Future as DP

"Frank Altschul, retired international banker and multimillionaire owner of a Connecticut estate in the proposed UNO headquarters, fears that he will become a 'Displaced Person.' We promise to send you our G. I. overcoat just as soon as we are able to buy a civilian one, Mr. Altschul. After all, it takes all kinds of Displaced Persons to make up this beautiful world of ours." —Day.

\* \* \*

Moroccan Jews Show Interest In U. S.

Do you want a girl with \$200,000? Be a U. S. soldier in Casablanca. Yes, our air base is still there. Jews are uneasy in Morocco (Ben Israel, Forward). There's a lot of anti-Semitic propaganda among the Arabs;

The Journal's G. Bublick points out that missionaries are the wealthy, turn to America. A Jewish G. I. fell in love with a

girl in local Israel, and the father proposed that he marry her, and they go to America, with \$200,000 as a gift. "This is not the only instance." But most of the native Jews are miserably poor. One family has 16 children and a small business—all in one room, all day. There are 80,000 Jews in Casablanca. Ninety percent of the civilians employed by the U. S. A. are Jewish.

aries," mostly old maids, with all sorts of hatreds and inhibitions, show most spite to Jewish Palestine. They fear this strengthening of a non-Christian faith; and their religion teaches the Jew should be dispersed. (Note: Consider this fact, when you are puzzled by certain church opposition to Zionism—such as Christian Century, Y. M. C. A. influences, etc.—B. S.)

Zivion (Forward) has a friend with 24 new Zionist members; but Zivion declines to be the 25th. Even all Jews becoming Zionists won't make a bit of difference, he says. We're not boss. As to final decisions—no one is asking the Jews.

\* \* \*

**Revisionists Hailed On Reunion With Zionists**

Akzin hails the coming of the Revisionists back into the World Zionist fold. He thinks that will make the movement more virile. "The event is somewhat unusual. Splits are more frequent in Jewish life than reunions."

\* \* \*

**Argentine Jews Return to Religion**

With troubles growing, Buenos Aires Jews are getting more religious (Journal). A big Yeshiva has just been built. Even former atheists and agnostics are sending their children there.

But it's not all spiritual. Youth is organizing for war. Jews have formed a "defense corps." If there is trouble, they know exactly where their stations are. Their buildings will be protected. Rowdies will never get to them (Forward).

A Forward writer reminds us of the bloody Ukraine pogroms of 1919, which took hundreds of lives. For months, Jews argued whether self-defense corps were proper. The argument finished almost too late. Murders, rape, and pillage by returned soldiers flamed over the land. Only in Kabno, a small town, did Jewish youths form an "army." They drafted men. Four were flogged for not joining. Battles were fought with the bandits, and arms were secured through exchange of prisoners. The Jews succeeded. Two years they ruled the countryside, including 24,000 Gentile peasants. They levied taxes on all, and regulated trade. Finally, the Russian government became stabilized.

\* \* \*

A Jew peddler trudged through the snow. He heard a baby's cry—it was frozen in the snow. Picking it up, and clutching it, he ran to a cottage, and asked for help. "You can't come in," they answered. "This is Christmas Eve. Tonight was born the one you Jews killed." Next day, these people found the Jew and the child frozen to death, on the ground. The child was theirs. They had thought it was with relatives, but it had strayed. They were forever remorseful, having learned the lesson of understanding the Jew. This is the theme of Norway's great poem "Christmas Eve," by Henrik Wergeland, written 1830. Last Christmas, the Norwegian Brooklyn paper, Nordisk Tidende, devoted a full page to it. The Freiheit's A. Pomeran, thrilled thinks it should be translated.

\* \* \*

Jewish-Moslem Union, Missionaries and Zionists

A Journal cable relates the Palestine Inquiry Commission will try to bring rabbis, and Moslem divines together, in Jerusalem. This good-will movement is supposed to be helpful to Zionism.

The Journal's G. Bublick points out that missionaries are the fiercest enemies of the Zionist ideal. And "lady mission-

**Philadelphia Gets Fellowship Center**

**Special** PHILADELPHIA—"The Fellowship Building," which will house eight agencies pledged to a united effort against problems of inequality and intolerance, is the first of its kind in the country.

The center, now undergoing final repairs, is designed to stand as a tangible symbol of the united effort of the community to combat racial, religious and national intolerance and to promote intercultural understanding, equal opportunity and democratic unity.

Located at 260 S. 15th St., the building now houses three separate groups. When alterations are finished in April the following groups will have headquarters there: The Jewish Community Relations Council, Council For Equal Job Opportunity, Fellowship House, International Institute, National Association For the Advancement of Colored People, National Conference of Christians and Jews, Race Relations Division of the Philadelphia Federation of Churches, and Committee on Race Relations of the Society of Friends.

The project is being closely watched by other cities.

The eight agencies will maintain their own programs supported by their individual funds, but in cases of basic or community problems will act as a whole through the Philadelphia Fellowship Commission.

**High School Students Rap D.A.R. Intolerance**

**Special** WILMINGTON, Del.—The entire senior class of Dover High School turned down an invitation from the Delaware State Chapter, Daughters of American Revolution, to participate in a good citizenship contest.

A letter rejecting the bid said that an organization sponsoring such a contest should not be prejudiced in the matter of race, creed or color, and "should freely dispense democratic principles."

The letter went on to refer to the Washington D.A.R.'s refusal to grant "certain artists" permission to use Constitution Hall.

**Hebrew Press to Mark 75 Years**

**Special** NEW YORK—Mordecai Halevi, director of the Histadruth Ivrit of America (National Organization for Hebrew Culture) this week announced plans for the celebration of the Diamond Jubilee of the Hebrew press in America. The first Hebrew periodical in North America appeared 75 years ago.

**Charlotte Temple to Build**

**Special** CHARLOTTE, N. C.—Temple Beth El, Reform congregation, has purchased a site for a new temple. Rabbi Philip Frankel is leader of Temple Beth El, which was organized three years ago. Leo Gottheimer is president.

**ROSENBERG 'REGRETS' PETITION CIRCULATED BY ANTI-ZIONISTS**

**Special**

CINCINNATI, O.—A letter "regretting" that some of the members of the Union of American Hebrew Congregations are "being circularized" . . . to sign a petition committing themselves to the Pittsburgh Platform, and asking that no decision be made by the delegates until the question of Zionism can be aired at the Biennial

Council of the Union opening here Sunday was sent out this week by Adolph Rosenberg, Union president.

Mr. Rosenberg urged that "all delegates . . . come to this important meeting with an open mind and upon the basis of our deliberations . . . arrive at such conclusions as will insure the future unity and unhampered advance of our Reform Jewish movement."

Although Mr. Rosenberg's letter did not specifically name Zionism as the issue of the coming biennial, in his letter he refers to certain "controversial issues."

The letter declares that the "Executive Board of the Union has been challenged with regard to certain controversial issues and points out that "we have promised that at the first Biennial Council such question would be fully and freely discussed. . . . You must have observed that we faithfully carried out this pledge to the end that ample opportunity is being afforded for abundant discussion of these questions that have been at issue within our Union ranks during the past few years."

**Educator Honored**

**Dr. Emanuel Gamoran, educational director of the Union of American Hebrew Congregation, will be honored by the Friends of Hebrew Culture of Cincinnati, at a dessert banquet Wednesday, March 6, on his fiftieth birthday.**

**Brotherhood Week Observed in Saginaw**

**Special**

SAGINAW, Mich.—Brotherhood Week in Saginaw included a wide range of meetings, in one of which the Rev. Nelson W. Dalenberg, Presbyterian minister, told Temple B'nai Israel that "either men must learn to live together in brotherhood or we won't live at all." Rabbi Edward M. Tenenbaum addressed a number of meetings, including a broadcast over WSAM, at Presbyterian and Congregational churches and the Y. W. C. A.

**Named By Noted Artist**

**Special**

PHILADELPHIA, Pa.—Seymour M. Friedman, 16-year-old Central High pupil, was selected by Franklin M. Watkins, well-known Philadelphia artist, as showing the most promise as a painter in a Scholastic Art Exhibit. A total of 2,213 entries were examined by the judges.

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## Lewis on Books

By DR. THEODORE N. LEWIS

**T**HE Song of the Dnieper," by Zalman Schneour, the eminent and distinguished Hebrew poet, and a Roy Company publication, will entertain and enlighten every Jew. While not a novel in the strict sense of the word, it is fiction of an unusually high order. The title of the volume is rather confusing. "Noah Pandre" would have been better, or even a still better one, as it is actually called in the original Yiddish, "The People of Shklov," whose lives the author describes with great imagination and pathos.

Noah Pandre, the hero, is a powerful, muscular individual, who lives not by his brain but by his brawn. Falsely accused of a crime he did not commit, Noah goes to jail for a year where he suffers hardship and indignity. Through Noah and a few other leading characters, the author provides a vivid picture of the life, the poverty, the squalor and the wretchedness of the mythical Jewish community of Shklov. Like so many myths, Schneour's creation is a truthful realistic portrayal of Jewish life in Eastern Europe prior to the war.

A major event in the life of Shklov Jewry, and one which was indirectly responsible for Noah's personal tragedy, was the sudden determination of the Russian government to "civilize" the Jews of Shklov. The process involved not the granting of equality and freedom, but the installation of a new and vicious administrator, who, charged with the task of teaching the Jews "good manners," inaugurates his regime with a host of decrees which the poverty of the community makes it impossible to abide by, or to enforce. The un-



happy results of these dishonest attempts, Schneour describes at length, and with great artistry.

The goal of "civilizing" Jews has been a popular and common one in Europe during the emancipation era. Even Jews accepted it as a righteous, justifiable aim on the part of governments which hated and despised them, especially the Czaristic one. The movement had strong anti-Semitic overtones, with the underlying insulting assumption that the Jews were barbarians by nature, while their non-Jewish neighbors were without exception cultured ladies and gentlemen, honest and upright. Such an assumption, of course, is not only false, but preposterous. The truth was and is that it is not the Jew who required or requires "civilizing" but his foes who oppressed him, and still do. Schneour deserves thanks for unconsciously exposing the true motives behind the campaign to "civilize" the Jew, always a cloak for increased persecution and oppression.

As a picture of Jewish life in Europe, of a life now extinct, the volume is to be treasured.

\* \* \*

R. Travers Herford is one of the foremost Christian scholars of Judaism. What is unique about him and about his scholarship is the fact that he never uses it to magnify Christianity at the expense of Judaism. This is so rare a phenomenon in the Christian world as to deserve mention and praise. With only isolated exceptions, have Christians with a mastery of Jewish sources used their Jewish knowledge in the interest of truth and not to enhance Christianity, and to minimize, even deride, Judaism and the Synagogue. A Christian who studies Judaism without apologetic intent is a truly rare phenomenon. In this company of noble spirits, Dr. Herford occupies quite a lonely place, now that George Foote

Moore is no longer among the living.

"Pirke Aboth," a publication of the Jewish Institute of Religion, contains the text of the popular Mishnaic tractate of Aboth, with an excellent translation by Dr. Herford. The translation is accompanied by an illuminating commentary, scholarly, informative, one which will increase the appreciation and understanding of the Hebrew text.

Dr. Herford's introduction is a magnificent analysis of the history and purpose and content of this Mishnaic tractate. Now popularly known as "Pirke Aboth" and in English "Ethics of the Fathers," originally it was called Aboth, and included only five chapters. Later a sixth chapter was added, Perek Rabbi Meir. The title "Pirke Aboth" was coined by Galatinus in 1612, the first to employ it, and was soon so accepted amongst Jews.

Aboth is despite popular assumption neither an ethical tract or a devotional one. Rabbi Judah who codified the Mishnah placed it at the end of the fourth main division, that of "Seder Nezikin" for a very significant reason. The sage wished to indicate that he intended Aboth to serve as an epilogue to the entire Mishnah, in order to publicly attest that "the Mishnah was the outcome of the labors of a great number of teachers through two centuries, some of them eminent, some obscure; that this combined work was a great act of service of God, and that all who took part in it were equal in that service."

Even Jews have fallen into that unpardonable Christian attitude of speaking of the Pharisees with contempt and derision. Several pages of the introduction entitled "Aboth as a Doctrine of Pharisaism" will prove particularly helpful. According to Dr. Herford, Aboth confirms that "the central conception of Pharisaism is Torah, the divine Teaching, the full and inexhaustable revelation which God has made." And divine revelation includes not only the Pentateuch, but the Talmud and the Midrash, all of which are Torah. The study of Torah became the greatest Mitzvah, for "Wherever Torah is mentioned, there God is implied." Hence, the popularity of Aboth, which is a glorification of God and of Torah.

I can conceive of no better course of study for an adult Jewish group than this small volume, edited by Dr. Herford. It will provide an insight into the Talmudic mind and method, which is so mysterious even to our own people, and in addition, pleasure and instruction.

### Mrs. Sarah Richmond

CHELSEA, Mass.—Mrs. Sarah Richmond, mother of Lt. Col. Clarence Richmond, prominent in New England Jewish communal affairs, died here after an illness. Mrs. Richmond was one of the pioneer Jewish settlers in this community. With her late husband she helped found the Walnut street Synagogue, one of the early Orthodox congregations in Greater Boston.

## Between You and Me

By BORIS SMOLAR



**T**HE American Jewish Conference, when giving a tea party to the members of the Conference, did not invite one of not three co-chairmen, but one of the American members because he believes that he favors the establishment of a Jewish State?

Several good novels dealing with Jewish life have been published recently in this country. . . . "Focus" by Arthur Miller is one of them. . . . "Earth and High Heaven" by Gwethalyn Graham is another. . . . The latest is "Wasteland" by Jo Sinclair, published by Harper. . . . It is a novel which won the \$10,000 Harper Prize, but which, I am afraid, will not win the Jewish reader.

The strongest opposition to the Conference becoming a permanent institution comes from those in the B'nai B'rith and in the American Jewish Congress who want to maintain the independence of these latter groups in the field of civic protective work. . . . And great pressure SCENE is being brought up-

B'nai B'rith members interested in the work of the Anti-Defamation League in which Monsky himself is also interested as the president of the B'nai B'rith. . . . Thus, Monsky, loyal to the B'nai B'rith and to the American Jewish Conference, finds himself between two fires. . . . However, it seems logical to assume that the proper solution for the status of the Conference will be found within the 15 months given to the organization by the Cleveland session as a new lease on life.

During these 15 months, very important developments will take place in Jewish life. . . . The camps for displaced persons will be abolished during that time. . . . The Palestine situation will be clarified more than it is today. . . . Jewish life may become more stabilized in various European countries. . . . The functions of the Conference will thus have to assume a different character. . . . It remains doubtful, however, whether any of the existing central Jewish bodies in America will ever agree to permit the Conference to enter the field of civic protective work in this country.

It can safely be predicted that the Anglo-American Inquiry Committee will face a split before issuing its final report. . . . And the split will not be even. . . . Some of the American members of the committee have, in private conversations, already expressed themselves against the idea of a Jewish State. . . . Not to speak of the British members, all of whom are ready to follow the policy of the British government with regard to Palestine. . . . The worst part of the story, as we learn it from reliable sources, is the fact that Judge FOREIGN Hutcheson, the American chairman of the inquiry committee, is among those inclined very much to side with the British. . . . He seems to be desperately homesick and is getting bitter. . . . He is one of the American members who are against a Jewish State. . . . Those U. S. members who seem sympathetic to the Jewish cause are not very happy with the treatment they receive from their British colleagues. . . . Some of them are being snubbed. . . . On the whole, there are three American members who are definitely friendly to the Zionist arguments. . . . They are being watched by the British even more than the other members. . . . Is it true that some of the members of the inquiry committee were told in London that they are not likely to be free to travel as they wish about Palestine? . . . And is it true that Sir John Singleton, headed by Chief Rabbi Herzog of British chairman of the inquiry

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### THE STRANGE ADVENTURES OF DANNY NOOR

By SHELOMO BEN-ISRAEL

Trans. by DOV BEN ABBA

Slipping away one night from his home in Tel Aviv Danny Noor went forth in search of excitement. But even Danny didn't anticipate the marvelous adventures which would take him into the little known corners of India and Ethiopia, where strange, exotic Jews appeared at the most unexpected moments—much to the amazement of Danny's young Chinese friend, Chan Fu. But what has all this got to do with the strange little green lizard?

Many striking illustrations.

\$2.00

## Strictly Confidential

By PHINEAS J. BIRON

### Lest We Forget

Last week we all celebrated Washington's Birthday . . . but in all the celebrating speeches little mention was made of the contributions of patriotic Jews to the victory of the War for Independence . . . on the eve of the Revolution there were approximately three thousands Jews in the American colonies . . . few among them were young enough to bear arms . . . of this number more than one hundred did . . . records of the armed forces during the Revolution show there were 27 Jewish officers in Washington's forces . . . in Captain Lushington's South Carolina Company there were so many Jewish soldiers that this unit was called "The Jews' Company" . . . the financial contributions of kindly Jews guaranteed the success of Washington's campaign . . . Phillip Minis of Georgia gave more than \$7,000 to feed southern troops . . . Haym Salomon, celebrated Jewish patriot, gave in excess of \$200,000 to Washington's army . . . for clothing, food, and wages . . . when Salomon died in 1785, a tubercular bankrupt, he left his wife and four children penniless . . . casualties to his patriotism . . . General Washington expressed his appreciation to the Jews of the colonies for their patriotism in a letter to the Jewish congregation of Newport, Rhode Island . . . "May the children of the staff of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid . . ."

\* \* \*

### In Memory

We have received scores of letters from all parts of the country asking us to publish the text of the symphonic poem, "The Warsaw Ghetto" . . . The world premiere of this important work took place a few weeks ago in Carnegie Hall . . . A few days later it was broadcast from the Municipal Radio Station . . . Next week the British Broadcasting Company will beam the poem to Warsaw and European countries . . . because of lack of space we shall devote today's column to the production of only the highlights of Harry Granick's text . . . the music as you know was composed by Sam Morganstern . . .

\* \* \*

### Excerpts From the Warsaw Ghetto

With greedy nails he scrapes them up from ancient homelands.  
Children of Israel and Sara,  
Sons of Heine, daughters of Mendelssohn,  
French, Austrian, Belgian, kin people,  
The old, the young, the slow, the wise,  
Farmer and artisan, artist and scientists, the poor, the mansioned;  
Jews—Jews of Europe—  
Hurrying them, sweeping, stuffing them into the dripping ghetto  
maw,  
The secret coffin pit of Warsaw.

Cry out, Jews! You cry in your own ears only.

Hold out your infants for pity—

These walls are hermetic.

Beat, beat, beat upon the lid—

The blackness feeds the nibbling grass

But the grass looks to the sun.

You are apart, sundered, contained in unbelonging.

Concealed in separation,

Ripe for the deed.

Six hundred thousand human beings—

With friendliness, enough to make a heaven;

Alone—enough to make a hell.

Turn where?

Appeal to whom?

The bestial jaws grind closer,

Terror disintegrates the soul:

Take thou my neighbor's child—my neighbor's wife—

Take thou my neighbor—

Respite—respite—

O rust on the roots of dignity, bottom shame!

How can one host this demon in the brain?

Tear out the murdering prayer!

Empty the scheming cranium!

Summon your ancient soul, your heritage of pain, submission's dove:

Caesar is of the earth!

To Caesar render the body that is Caesar's quietly.

And must you lift your voice,

Speak not to man—for no man sees your island.

Speak in your ancient tongue to the eternal God.

Yosgadal, veyiskadash, shemee, ra—

\* \* \*

God is not praised by meek appeal.

He hears those best who march with bayonets of affirmation.

Steeped to the armpits in blood of iniquity.

O seed of Barkochba, sons of the Maccabees,

Arise! Be armed by them!

Praise God with battles!

Praise Him with acts of freedom!

And when you die—teeth in the foe—

Forever Live!

Live forever, Barkochbas, Maccabees,

An arsenal to all mankind,

Arming the stubborn generations

Until all humanity is free!

... FREE ...  
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**Can Sway Britain—Van Paassen**

**Special**  
SPRINGFIELD, Mass.—American public opinion can force Great Britain to open Palestine to the Jews, Pierre Van Paassen, distinguished author and lecturer, declared here this week.

## AL SEGAL Speaks on LETTER TO GENTILE X-1

A CERTAIN citizen of our town was hunting an apartment, which is to say he was in the same unhappy fix as many another citizen not only in our town but in towns all over the land that suddenly have become so crowded.

To make themselves attractive to landlords our homeless inhabitants resort to all manner of devices in the newspaper want ads. Occasionally they offer bribes of as much as \$100 to any landlord who will prefer them above all other homehunters.

In the main, though, they attempt to qualify themselves in the good graces of landlords by saying that they have neither children nor pets. But this particular citizen felt he should mention something special that, in his opinion, entitled him to special consideration in the good will of landlords.

He said he desired a three or four-room apartment for which he was willing to pay a substantial rent. To suggest what an especially desirable fellow he was, he added: "Gentile."

Yes, that's what he was, he said, by which he meant to suggest that he was no Jew. No, he was nothing like that. Other home-hunters might claim as their proud distinction that they had no children or pets, but he felt that to call attention to the fact that he was a Gentile would give him additional merit. That would put him ahead of all the rest.

Doubtless, he waited in optimistic expectancy. Most of the others claimed only negative merit but he was the first to think of this positive virtue which to claim: He was a Gentile.

I have no way of knowing whether there was a rush of appreciative landlords to embrace him and take him into their apartments. Knowing the housing situation in our town, I can guess that in the end he was no better off than those citizens who couldn't think of any other merit to present in their behalf than that they had neither children nor pets.

Probably he remained homeless, but what distressed me the more on his account was that he seemed to be a hopeless person as well as a homeless one. Certainly, this was quite a hopeless man in the brotherhood, since he considered himself entitled to special preference merely because he was a Gentile. Such people count themselves out of the brotherhood in which I keep on believing despite everything that has happened and continues to happen.

I remained disturbed on his account and found myself wishing I were a Christian landlord. I am not even a Jewish landlord. Yet, if I were a Christian landlord I would tell this Gentile. I would write him a letter.

He would come to the newspaper office, hoping to find a flock of landlords' letters in answer to his advertisement, and he would find only one—mine. He would tear open the envelope



eagerly. Thank goodness, here's a landlord who appreciates a Gentile. He would read:

My dear X-1 (that was his designation in the advertisement): I am a Christian landlord and have just been reading your advertisement for an apartment. So you are a Gentile!

Why don't you try being a Christian? Oh, my dear X-1, being a Christian and being a Gentile aren't the same things.

Were you a Christian you would never have published that kind of an ad. The title "Gentile" connotes no special spiritual or moral virtue. It is only a way of distinguishing yourself from other kinds of people who are Jews, and to expect any preference on that account is not being Christian at all.

To call yourself Gentile in that connection is to suggest that you are somebody better than other human beings and entitled to special favors. When you assume such an attitude you are no Christian, just a Gentile.

May I commend to you the better merit of being a Christian?

Not that I am asking you to join my church, for that matter. I suggest only that you take to your mind and heart, as a way of living, the concept of Christmas which, doubtless, you observe on Dec. 25.

This is the idea of brotherhood which doesn't mean that only other white Gentiles are one's brothers. It takes in people of all religions, races and colors. It's the idea of Christmas in effect all the year round.

It's awful just to be a Gentile and I am sorry for you. To be nothing more than a Gentile is to set yourself apart from the brotherhood, a lonely pagan, who reveres only his own identity as somebody better. And in what way are you better and than whom?

Are you better than the Jews whose sacred Scripture long ago said: "Thou shalt love thy neighbor as thyself" . . . "If a stranger sojourns in your land ye shall not do him wrong. The stranger that sojourns with thee in your land shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." (Leviticus 19)

Are you a better man than Jesus who was a Jew? (See his Sermon on the Mount, Matthew 5. Read his Golden Rule, Matthew 7:12.)

No, my dear X-1, you haven't much to brag about in being just a Gentile.

I am sorry I have no apartment vacant at present, but I shall keep you in mind. I hold no ill will against you for not being a Christian. I believe that all the children of man are entitled to a comfortable place where to lay their heads, regardless of their derelictions and their frailties, their religion or race.

Well, that's the letter I would have sent to Gentile X-1 were I a Christian landlord. He, after reading it, probably would have angrily exclaimed, "That so-and-so sounds like a damn Jew" and would have gone on being just a Gentile.

They straighten.

They look about. They recognize each other.

None is here alone!

And what man moves but on the crest of history!

The spark flashes from each to each.

The incandescence fuses—

Blooms out of the ghetto pit—

Roars to the sky—

Fans into a fiery liberty tree

Showering its seed to the last beaches of the embattled earth!

\* \* \*

To the last man,

To the last woman,

To the last flag-defiant child, they are consumed.

The ash is cold.

But the incandescence—the incandescence will not fade!

It hangs in the air of time,

A clarion flame against all oppressors,

A glowing handclasp to all common men,

A beacon on the bridge to the belonging-together of all humanity!

Jews of Warsaw, you live!

You live in us!

Forever live!

### B'nai B'rith Publishes Career Study Volume

**Special**  
WASHINGTON—A 347-page volume entitled "Careers in Retail Business Ownership," by Robert Shostek, designed to guide veterans and others contemplating careers in a field of work that has traditionally attracted large numbers of Jews, was published this week by the B'nai B'rith Vocational Service Bureau. Written by Robert Shostek, assistant national director of the bureau, this factual study closes an important gap in the available occupational literature for Jewish youth.

### David Nissenbaum

**Special**  
SPRINGFIELD, Mass.—David Nissenbaum, 58, proprietor of Frederick's Jewelry Store here and widely known in the jewelry trade throughout New England, died this week in Boston. He established the jewelry store here in 1908. Active in B'nai B'rith, he was a member of the Chamber of Commerce.

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## The Junior Post

For Boys and Girls

By RUTH PALLER

### THE VOICE THAT WOULD BE HEARD

KING BALAK of the Land of Moab sat in his chamber with a quaking heart. The great army of Israel, on the last stage of the journey from Egypt to the Promised Land, was marching to Moab. The Israelites had subdued all the armies sent against them and the Moabites feared that they too would be vanquished.

Balak was reputed to be a great magician. To foretell the future, he had designed a magic bird. Its feet, body and head were made of gold. For seven days, the golden bird was to stand in a window where the sun shone by day and the moon by night. At the end of the seventh day, the bird was to speak and tell what would happen in the future.

Balak set his magic bird in the window where the sun shone by day and the moon shone by night and he waited with great impatience for the seventh day to end. At last the sun set on the appointed day and Balak hurried to his chamber to hear what the bird would prophecy. Just as he entered the door, he saw a flame leap up and burn the wings of the golden bird. Balak was terrified for that sign told him he would be defeated by the Israelites.

AT ONCE, King Balak thought of Balaam, who was recognized as the prophet of the heathens. He sent messengers to the home of the prophet. The messengers promised Balaam great rewards and high honors if he would curse the Israelites so they would not be successful.

Balaam hesitated before replying and said he must first discover if the Lord would permit him to go to the King. God forbade him to go and Balaam sent the messengers back to Moab without him.

Once more King Balak sent ambassadors of higher rank than before. They told Balaam that his safety as well as Balak's depended upon his bringing misfortune on the Israelites, and again they offered him rich gifts and much honor, if he would come to Moab and prophecy defeat for Israel. This time the Lord gave Balaam permission to go but added:

"Rise up, go with them, but only the word which I speak unto thee, that shalt thou do."

When Balaam approached the Moabite border, King Balak came out with a great retinue to greet the false prophet. Balaam was led into the city and Balak took pains to show him how many and how strong the people of Moab were.

AT BALAAM'S REQUEST, the King erected seven altars to the idol Baal, corresponding to the seven altars that had been erected by pious men since Adam—Adam, Abel, Noah, Abraham, Isaac, Jacob, and Moses. Balaam went up to the altars and made ready to speak.

But the words which he had planned did not come from his mouth. The Lord had determined that Israel should not be cursed, and as the words left the mouth of the false prophet they were turned into a blessing. Balaam heard himself saying,

"How shall I curse those whom God blessed?"

He stood before the King of Moab, this famed prophet of the heathens, and was compelled by them to be anti-democratic and the great King of Kings to declare the majesty of the children of Israel, to prophesy their fu-

### HERE'S SUGGESTION FOR AN ANSWER WHEN CHILDREN QUESTION JEWISHNESS

By RUTH PALLER

"MOM, why are we Jews?"

"Well because we were born into Judaism," you answer.

"But do we have to stay Jews? I mean, suppose when I grow up I decide I would rather be something else—Catholic or Methodist or something. Could I?"

"You could. But you would still be a Jew."

Your child looks at you blankly, and you go on. "You see, Judaism is more than a religion. It is a whole way of life. The Jews are a people with a separate history from any other people in the whole world. We have a language and books and art, and laws as well as our religion.

"And you see, a people is like a family. You don't choose your family. You are born into it. Children don't get together and discuss whether or not their particular family is the best family to belong to. It is natural for them to belong to the family to which they happen to belong."

"Each family has its own habits and ways. Each has had certain experiences and memories that make it what it is. In order to feel at home with a particular family, you have to belong to that family."

"Can't you ever change?" demands your child.

"No, not really. You might think you had given up your own family and found a new one. But one day, surely, you would wake up

to find you are the same person you had been before you changed families, and your new family is a bunch of strangers."

"But what if I decide that some other belief is a better religion?"

"There are many good and true religions. You don't have to believe that Judaism is the only true religion in the world to be happy as a Jew."

"Well! What do I have to believe?"

"I'll tell you how Dad and I feel. We were born Jews. We have inherited a religion, a history, a set of customs and observances, a literature and a way of looking at life that has proved its worth over many centuries. We accept that without argument."

"We are using our thought and energy to find ways of making this complete Jewish life so rich and thrilling and satisfying right here in America today, that we will be happy to be Jews."

"How do you expect to do that?"

"By taking part in Jewish life, religious and community life. And by working with the groups that are doing vital things. You know, you always love best the things you work for the hardest, don't you?"

"That's right, Mom," says your child. "From now on, I won't waste my time wondering whether my religion is the best. I'm going to work hard to make it the best for me."

### Davenport Rabbi Supports Strikers

Special

DAVENPORT, Ia.—Considerable excitement was produced here when churchmen of Davenport placed an advertisement in the Daily Times last Saturday voicing their support of the demands of striking members of the Farm Equipment Workers, the Steel Workers, the Electrical Workers and the Packinghouse Workers.

Emphasis was placed on the importance of maintaining the purchasing power of labor to prevent unemployment and depression, and readers were urged to express their support in letters to the unions, the President, Congress and to the corporations.

Rabbi Abram Vossen Goodman of Davenport was among the signers.

### Rector Says Amity Begins at Home

Special

HARTFORD, Conn.—Speaking in observance of National Brotherhood Week, the Rev. John J. Loughlin, of St. Benedict of the Moor center, told his audience not to be "smug" about prejudice because "it is happening right here among ourselves. Right here in Hartford, thousands of Negro citizens are compelled to live in slums, real slums, made not by them but given them to live in by the city. We in Hartford treat not only these people but other groups, including many of the Jewish people, as less than men, as not fit to live next to us." He cited the public housing situation in Hartford as an aggravation of this condition.

### Forum In Philadelphia

Special

PHILADELPHIA—An open-forum discussion of discrimination in education because of race, religion and national background at the local colleges and professional schools will highlight the third Community Relations Seminar of the Philadelphia Jewish Community Relations Council at 8 p. m. Wednesday, March 6, in the foyer of the Academy of Music, Broad and Locust Streets.

Dr. Abram L. Sachar, national director of the Hillel Foundations and Youth Organization of B'nai B'rith; and Dr. Dan W. Dodson, executive director of the Mayor's Committee On Unity, New York, will be speakers.

### Books Seized in Munich

Jewish Telegraphic Agency

NEW YORK—Fully 50 per cent of the book stocks in 175 newly opened book stores in the Munich area were confiscated when American military authorities, in a series of surprise raids, found anti-Semitic in content, according to a BBC broadcast motored here by NBC.

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## I Think as I Please

By CARL ALPERT

### Americana

By CARL ALPERT

Random notes for the great American Jewish novel, garnered from my little black book. Some names are fictitious, but all incidents are true.

The Blatt family lived in a small town in the deep South, 100 miles from any center of Jewish population. When Mr. Blatt died, the sons carefully considered the expense of bringing a rabbi 100 miles to officiate at the funeral. They decided to have the local minister perform the last rites, and he promised to make no Christological references. The body was interred in the tiny Jewish cemetery without incident, and many of the town's leading citizens were present to pay their last respects to one who had been a prominent merchant.

Innocently commented one neighbor: "Rev. Blackwell did very well—but don't the Jews have any preachers?" The remark was not forgotten.

A year elapsed, a headstone was to be dedicated, and the sons, recalling the incident, decided to import a rabbi. One of the boys travelled the 100 miles—he found it opportune for a business transaction as well—and during the day called the telephone operator from his hotel.

"Could you connect me with a Jewish minister, please?"

She scanned her lists, found a Rev. Solomon listed, and plugged in.

The young man extended the invitation, made a liberal offer, promised to send a check in confirmation, and the Rev. Solomon agreed to come.

He did—and turned out to be a Congregational minister.

The unveiling was otherwise a success.

Mrs. Lank was president of the synagogue sisterhood. On the occasion of her daughter's marriage she presented the institution with an American and Jewish flag, complete with stands. Mr. Lank joined her in making the gift.

Six months later a regional Zionist convention was held at a downtown hotel, and one of the Zionist officials asked the rabbi, and several officers of the synagogue, if the flags could be borrowed to grace the platform at the convention sessions. They readily assented.

The Zionist leader was carrying the flags out of the building to his car, when Mrs. Lank chanced by, and went for him, head on.

"Who told you that you could take those flags?" she shrieked. "They're mine, do you hear, mine, and I say you can't have them!" She wrested them from his hands, and the gentleman, who was made to feel like a criminal, remembered that he was a gentleman, and did not fight back.

Sam Levine came to the little town of Lakeville ten years ago with a few hundred dollars in his pocket. He opened a general merchandise store on a well chosen corner, and business prospered. Single, he lived in a back room. The store expanded, he erected a whole block building, and became one of the leading merchants of the town.

In a moment of weakness he poured out his heart to a visiting saleswoman one day.

"I'm not happy," he confided. "What is there for me to do when I close up the store? I have no friends here, nobody to talk to, nobody to spend a social evening with. All day long I manage to keep busy enough to take my mind off myself—but when business is over—I get lonely."

Yet business continued to get better and better.

Last week Mr. Levine was found dead in his room. The gas jets were turned on.

When the Schatz girl married non-Jewish Frank Riggle her family cut her off. It was only the intervention of the rabbi which promoted a reconciliation when the first child was born, and folks learned that she wanted the little boy circumcised into the faith of Israel. Riggle wasn't quite certain, and wavered in his opinion. Came the day of the Bris and the husband got the rabbi into a corner of the hospital waiting room, and told him his doubts. The good rabbi began to reason with him, expounded and expostulated, pleaded and promised, and Riggle began to weaken.

At that moment the shule minyan arrived. There was the venerable Mr. Mittell, the patriarchal old Mr. Rabinovitch, the saintly and bearded Rev. Aaronsohn, the mohel, the be-streimled Rabbi Kopchik, emissary in town for a small New York Yeshivah, and all the others, present as planned. Coming at one time as they did, they seemed to step out of the pages of an exotic mystical volume.

Riggle, gazed, pop-eyed for a moment, then he began to shout. The rabbi sought to calm him, to placate him, tried to get a word in edge-wise, as the minyan filed solemnly into the next room, and Riggle continued in his excited state.

It wasn't many moments later that the minyan filed out again, and the father quieted down long enough to ask soberly:

"It's all over?"

The rabbi assured him that was all there was to it, and the mohel, passing, nodded in majestic affirmation.

There was wine and cake and other good things to eat, and Mr. Riggle, making the most of the situation, joined in the festivities with a good-natured grin.

**Children's Prejudice Study Begun** **Special** **versity of California, in Berkeley.** The project, Dr. John Slawson, executive vice-president of the American Jewish Committee, said, is designed to learn at what age prejudice appears in children, what forms it takes, and what specific social and psychological factors motivate its development.

## What Foods These Morsels Be

LEAH W. LEONARD

HAVE you ever tried serving Beef Heart? There are several wholesome dishes that can be made with Beef Heart as a basis. And not as a mere economy dish, either. For heart, lung, liver, miltz and brains are very rich in nutritive elements and essential vitamins.

So, if the butcher has a heart—I mean a beef heart, in the refrigerator, have him bring it out and trim it for you. The large arteries and excess fat should be trimmed away and the heart cut open so that it can be prepared as any other meat. If veal hearts are preferred and available, so much the better, for they are very tender and light in color. Here are a few recipes for Heart Dishes:

### Beef Heart Chow

1 beef heart, 1 onion,  $\frac{1}{2}$  cup uncooked rice, 1 cup thick tomato sauce or  $1\frac{1}{2}$  cups stewed tomatoes, 2 tablespoons chicken fat or vegetable shortening, 1 tablespoon flour, salt and pepper to taste, boiling water as required.

Cut heart into cubes and dredge with seasoned flour. Dice the onion and brown in chicken fat. Add heart cubes, washed and drained rice, tomato sauce and enough boiling water to barely cover. Cover and let simmer over low heat for 20 to 30 minutes. Shake the pot or heavy frying pan from time to time to prevent sticking. Lift the cover and add a little hot water if the rice is not sufficiently tender. Cover and continue slow simmer another 15 to 20 minutes, or until rice and heart cubes are tender. Slip under broiler flame to brown 5 minutes before serving. Heap the Chow on a large platter and surround with cooked green beans, carrots and peas or just plain parsley springs. Serves 4 or 5.

**Variation:** Substitute the same weight of Veal Hearts.

### Sweet-Sour Beef Heart

1 beef heart or equivalent veal hearts, 2 tablespoons flour, 3 tablespoons chicken fat or vegetable shortening, 3 tablespoons lemon juice or 6 tablespoons vinegar, 1 tablespoon brown sugar, 1 large onion, 3 cups boiling water (approximate), salt and pepper to taste.

Prepare the hearts for cooking after the large veins and membrane has been cut away. Cut into cubes or strips. Brown diced onion in fat and add the flour, stirring to brown lightly. Add remaining ingredients, cover and simmer 45 minutes or till tender. Serve hot. Serves 4 to 5.

**Variation:** Make a noodle ring and serve the Sweet-Sour Heart with it. Boil 4 to 6 ounces of broad noodles in salted boiling water till tender. Drain. Add 2 beaten eggs, 2 tablespoons hot melted fat and turn into a greased ring. Set the ring pan in a larger pan of water and bake 30 minutes or till nicely browned on top. Turn out on a heated platter. Turn some of the beef heart into the center well and arrange the rest around, garnishing with parsley or water cress.

### Braised Veal Hearts

2 veal hearts, 2 tablespoons chicken fat, a dash of salt and pepper, 2 tablespoons flour, 1 tablespoon lemon juice, 1 tablespoon brown sugar.

Prepare the hearts for cooking. Remove arteries, veins, etc. Cut into halves or quarters, or dice. Roll in seasoned flour and brown lightly in hot melted fat. Cover with boiling water, add lemon juice and sugar and season to taste with salt and pepper. Simmer in a tightly covered pot or heavy frying pan 20 to 30 minutes or till tender. Uncover and cook till the liquid is reduced and thickened to taste. Serve with boiled rice, mashed potatoes, or cooked mixed vegetables.

### Ellis Gimbel Gets Interfaith Plaque

**Special**

PHILADELPHIA — Ellis A. Gimbel, chairman of the Board of Gimbel Brothers, was given the first annual B'nai B'rith inter-faith award as the citizen who did the most to engender goodwill in the community in 1945.

A plaque signifying the award was given to the merchant who has been nationally known for his philanthropic work for 50 years.

"It shall have a place in my library and in my heart," Gimbel said. "If I have helped to promote religious and cultural understanding, it is because of an adage taught to me by my mother—'always play fair'."

### 'Ham' Fisher to Get B'nai B'rith Award

**Special**

PHILADELPHIA — Hammond (Ham) Fisher, creator of the comic strip Joe Palooka, will receive the Quaker City Award of Quaker City Lodge, B'nai B'rith, at its annual dinner March 12 at the Bellvue-Stratford.

The award is being made in recognition of the services Mr. Fisher has rendered in behalf of racial and religious tolerance through the Joe Palooka comic strip, according to Herman Goldberg, program director of the lodge.



### 600 Jews Fired, Replaced by Nazis

**Jewish Telegraphic Agency**

JERUSALEM—Six hundred Jewish workers employed on British military construction projects in southern Palestine have been laid off to make way for German prisoners of war whom the British authorities are importing for labor service here.

The Palestine government earlier had officially announced that Nazi prisoners would be used here after previously denying this fact.

A strong protest against this policy was made by a Histadruth (labor federation) delegation which called on the chief secretary of the Palestine Administration. In a cable to London, seeking intercession of the British Labor Party, the labor federation warned that the German prisoners will spread anti-Jewish propaganda among Arab laborers.

"It is impossible to ask Jews to acquiesce to the immigration into Palestine of Nazis among whom we see the slaughterers of millions of Jews," the cable stated. "We cannot consent to the humiliation of living with them in our promised national homeland."

"There can be no doubt of their influence on their surroundings and on those with whom they will work. Please use your influence to spare us such humiliation and provocation."

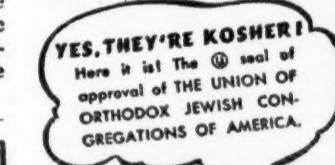
## What's Baking?



I'll bet you stayed at home all day To turn out baked beans fixed this way



They're over-baked—but not by me I buy HENZ Kosher Beans you see



**Heinz KOSHER! Beans**

Over-Baked to Mealy Perfection  
Drenched in a Ruddy Tomato Sauce

# dot's line

By DOT MEYBERG

**H**OWDY FOLKS! Plans for Israel occupy the limelight... Plans also call for a swimming pool, gymnasium, sun deck with lockers and dressing rooms in a proposed recreational building... Temple auditorium will have a seating capacity for 1,500... Entire cost to be \$750,000 with an immediate objective to raise \$500,000 for the Temple, chapel and religious school... Dr. **DOT**

Max Nussbaum, Chaplain Morton A. Bauman, and Cantor Saul Silverman will serve this Hollywood congregation which is now in its twentieth year.



\*

**CHATTER.** Hunt Stromberg spent months negotiating with Howard Hughes to get the services of Jane Russell for "Young Widow."... The picture was pre-viewed last evening and many seemed surprised to find a dull picture, with the much-heralded Miss Russell far from being rated in competition with Greer Garson or Ingrid Bergman.... After four years of publicity, Jane will at last be seen by the public.... Edward L. Martin directed the picture.... He has twenty-two years of movie experience, altho still in his early forties.... Jack Chertok just received a file of the early history of Bangor, Maine, which will form the locale for Hedy Lamarr's newest picture.... In all probability there will be enormous footage left on the cutting room floor when "Story of Jolson" is completed.... Harry Cohn admits this is the most lavish production Columbia has ever produced.... Watched 150 in a company rehearsing all day for only the fifth of a series of production numbers.... This was for "You Made Me Love You," which is one of the hit songs of long ago.

\*

**MAIL BOX.** Just cut my finger on an envelope from Jack Warner in which he says that an or-

chestra of 115 pieces will record several operatic masterworks for "Humoresque" which stars John Garfield and Joan Crawford, and invited me to witness Franz Waxman conducting.... Harry Perlman, Miami, Florida: It has been five years since the Marx Brothers performed before the cameras. During the war they dedicated their professional talents individually and over a wide area to service camp and hospital entertainment, as well as promotion of bond and relief drives. Groucho was active with Russian War Relief here.... Miss Arnold, Cleveland: Archie Mayo is very Jewish. He's directing Paul Muni at the moment.... Mrs. S. Brown, Keniston Ave., Cleveland: To satisfy your debate is a present problem; David Selznick reportedly admitted Miss Bergman IS Jewish; but her agent now seems to be certain that she is not.... When Miss Bergman recovers from her tonsillectomy we hope to question her in person.

SO LONG!

\*

**Jordan Development Plan is Completed**

Jewish Telegraphic Agency By WILLIAM RAPP

**NEW YORK** — Completion of the so-called Lowdermilk Plan for the development of the Jordan River Valley and the coastal region of Palestine was revealed by Emanuel Neumann, head of the Commission on Palestine Surveys and vice-president of the Zionist Organization of America. Mr. Neumann and James B. Haus, chief engineer for the survey, are flying to Jerusalem to present the plans to the Anglo-American Inquiry Commission and to Dr. Chaim Weizmann, president of the Jewish Agency.

Designed to be built in eight stages, the project, which would include irrigation and power development, is expected to cost approximately \$250,000,000. It could be built over a 10-year period, engineers say, in eight stages.

**Because "I feel I should do everything possible to aid returning veterans," Actor Paul Henreid of the movies is building a 24-unit apartment building in Westwood, Los Angeles suburb, which he will rent only to families who have children and pets. (International)**

\*

**Marwil Gets Portland Post**

Special

**PORLTAND, Maine**—Milton S. Marwil of Detroit has been named activities director of the Portland Jewish Community Center. A former instructor in Detroit high schools and at Wayne University, Marwil until recently was a lieutenant in the army. He has been to Palestine twice and has served as a "chalutz" in one of the colonies there.

\*

**THIS'N'THAT.** Style notes by Bernard Newman predict a return to longer dresses, more frills and furbelows and the feminine touch even though bobbed hair is definitely set for milady.... Among all of you lovely people who receive these musings, at least seven have written in about the story of Vidocq, properly spelled and used as a subtitle by Arnold Pressburger for the role George Sanders plays in "A Scandal in Paris."... I had to find out that if it hadn't been for Napoleon, Vidocq would have been France's most noted citizen in the early 1800s....

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## POST SURVEY SHOWS SERVICEMEN NOT RETURNING TO SYNAGOGUE

The upswing in synagogue attendance expected, during the war years, as a result of the "no atheists in fox-holes" legend, has not materialized, a survey made by Jewish Post correspondents in cities over the country indicates.

Some rabbis report that a slight increase may be noted but are doubtful of its permanence and suspect that "return to religion" is not the prime cause. In two cities, however, interest of returning servicemen seemed apparent.

In Cincinnati, rabbis of three temples, two reform and one conservative, agree that the presence of returning veterans is hardly discernible at services. All stated that those young men who habitually attended services before going away have resumed the practice, but that few new worshipers are noted.

### Different at Charlotte, N. C.

At Charlotte, N. C., on the other hand, regular attendance at services in the local synagogues is a marked characteristic of returned servicemen. At Temple Israel talks by some of these men in regard to their war experiences are proving quite interest-

ing to the congregation, Rabbi Sidney E. Nathanson reports. Rabbi Philip Frankel is pleased with the religious interest shown by returned warriors.

Jersey City, N. J., men recently returned from the battlefields are attending synagogue services in fairly large numbers, a check of the city's Jewish places of worship reveals. Leaders, however, in the main refused to voice opinions on whether veterans' attendance is any more regular than that of civilians, pointing out that not enough time has elapsed since the return of most of the service men to detect any trend of regularity.

### Not Different Than Formerly, Memphis Reports

Questioned concerning the effect of the war on attendance at Temple Israel, Memphis, Tenn., Rabbi Harry W. Ettelson said that the changes are slight. Except in rare cases, few returning service men visit the Temple any more often than formerly. On the other hand, Rabbi Isadore Goodman of Baron Hirsch Synagogue, finds a definite increase in attendance of the veterans. Unwilling to predict whether this new interest will continue, Rabbi Goodman sees a possibility that the returned men may

be in the synagogue largely for social reasons, since the life of the community centers about the synagogue.

Post-war attendance at synagogues in the Boston area still leaves much to be desired, Rabbi Herman H. Rubenovitz, chairman of the Greater Boston Rabbinical Association, declared. He frankly admitted that the reason was that there had been no program to offer the returning G.I. or civilian to replace the stimulus of the wartime period. His association is meeting shortly to plan such a program. Rabbi Rubenovitz conceded that it would be no easy task to find substitutes for the special conditions of army and navy life which made religion attractive and necessary to the young soldier and sailor.

### Does Not Expect Difference In Long Run

Rabbi Nathan Kollin, Beth El Synagogue, Richmond, Va., said that generally speaking most returning veterans visit the synagogue as soon as they return. A number have even been coming quite regularly. It is doubtful, however, whether in the long run there will be an appreciable effect of war experience on attendance. The time is still too short.

## Conservatives Plan Rehabilitation Fund

Special

NEW YORK—A five-year \$15,000,000 program for the "spiritual rehabilitation of Jews" was announced here by Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America, at a conference of 100 Conservative rabbis here Monday.

The consensus of the group, expressed at the conference, was that Judaism in the United States has degenerated to a point where in another generation or two it will cease to have any significance.

Dr. Finkelstein's outline called for training 2,000 rabbis, 2,000 religious teachers, and the establishment of Jewish schools and colleges over the United States. He expressed the hope that this drive, the largest ever undertaken, would attract participation by others and develop eventually into a joint effort of all Jewish religious groups.

The decline in American Judaism was attributed by Dr. Finkelstein to "a general break down in . . . the inspiration and education of the young." He said the drive must succeed to insure the survival of world Judaism, which now centers about the United States.



In a press interview at a New York hotel, Egan L. Hanfstaengl, 25, former U. S. Army Lieutenant, expressed fears for the life of his father, Ernst (Putzi) Hanfstaengl, once Hitler's favorite pianist. The elder Hanfstaengl is now in London awaiting repatriation back to the country where he fears he will be assassinated, according to his son. An appeal has been flown to the U. S. embassy in London asking that a visa be granted to permit him to come to the U. S.

## Cities Accept Increases For \$100,000,000 Drive

Special

NEW YORK—That Jewish communities of the country are accepting quotas for the 1946 United Jewish Appeal many times larger than those of previous years and have set their total goals and allocations up to a point that might have seemed doubtful of attainment a year ago, was indicated in a confidential report not yet released for publication.

In Minneapolis, where the goal last year was \$500,000 with \$325,000 going to UJA, a million-dollar goal has been substituted with \$825,000 allocated to UJA. The Welfare Fund voted unanimously to cancel all other drives, freeze all other causes to last year's levels and to give UJA all increases.

The \$300,000 contribution to UJA in 1945 in Washington, D. C., will be raised to \$800,000 this year out of a total goal of \$1,000,000.

### Buffalo to Give \$500,000

At Buffalo, N. Y., where the Welfare Fund has been included in the War Chest for the past four years with the consequence that UJA has twice had to suffer cuts from its allotted \$125,000, the War Chest itself increased the 1946 allocation to \$135,000. This was in spite of the fact that the War Chest drive failed. However

a supplementary campaign, decided on since the Atlantic City conference, will supply a total of \$500,000 for UJA for the year.

Miami, Fla., where last year's contribution was \$170,000 although only \$140,000 had been allotted, a new goal of \$783,000 has been set in order to give UJA \$500,000.

An increase has been made in the UJA allocation from \$112,000 in 1945 in Louisville, Ky., to \$300,000 out of a total goal of \$400,000.

### Des Moines to Contribute \$200,000

At Des Moines, Ia., the total goal last year was \$125,000, but after the Conference a new goal of \$250,000 was adopted in order to give \$200,000 to the UJA.

The total goal of \$118,000 for 1945 for Peoria, Ill., of which UJA received 85 percent, has been raised to \$300,000 for this year.

The Federation of the State of Maine, which last year gave UJA \$148,000, has allocated \$483,000 for this year. At a test meeting held to determine the possibility of attaining the goal, one man, who last year gave \$5,000, pledged \$50,000 for 1946, and another \$5,000 donor pledged \$25,000.

The total 1946 goal at St. Paul, Minn., is \$525,000, compared to last year's \$252,000, and the UJA allocation is \$400,000 over last year's \$135,000.

### Two Million From Detroit

A supplementary campaign to the War Chest allocation will enable Detroit, Mich., to contribute \$2,000,000 to the UJA, which last year received \$750,000 from this community.

Baltimore, Md., has advised the UJA that its 1946 campaign will provide \$1,500,000 as compared to the \$500,000 received last year.

A campaign at Pittsburgh, Pa., will supplement last year's \$370,000 contribution to the UJA to a new high of \$1,500,000.

New Britain, Conn., which last year gave UJA \$43,484, this year has begun a campaign to include UJA for \$150,000.

The 1946 War Chest allocation to UJA at St. Louis, Mo., of \$250,000 will be supplemented by a campaign to open in April, with an additional goal of \$800,000 for UJA alone.

## 2 Refugee Camps Return to Normal

By ROBERT GARY

Jewish Telegraphic Agency

FRANKFURT—Two camps for displaced Jews—at Zeilsheim near Frankfurt and the Lampertheim camp near Mannheim—have settled down to normal and peaceful existence after several ugly scenes of violence last week, in which 15 persons were reported injured and a Jewish police chief slapped by an American lieutenant.

UNRRA authorities at the Zeilsheim camp emphasized that the incidents there were not anti-Semitic in character. The displaced Jews resent the fact that the American military authorities are using armed German police in the camps. However, the military officials claim that the German police are needed to suppress black market operations.

Representatives of the UNRRA, anxious to prevent further incidents, are now attempting to have German policemen removed, at least from the vicinity of the camps where the police constitute a mockery to the displaced Jews, who hate the sight of Germans, especially armed ones.

The Lampertheim camp has now been declared out of bounds for German police. At the same time, "orientation classes" have been opened for the newly arrived American troops stationed at the camps for displaced Jews, to educate the soldiers as to the rights of the displaced persons.

## Fantastically Elaborate Bar Mitzvah Ceremony Described

By MRS. ANNA ROSS

A relative of this writer invited her to the Bar Mitzvah party of her son, which she had started planning thirteen years ago. From the moment of his birth she had but one goal—Bar Mitzvah—a noble ambition—but the cumulative plans were consummated at one fell swoop.

The morning ritual in Temple with its Torah readings and speeches over, there followed a Kiddush for the entire Congregation. With that happily out of the way there was nothing to do but wait for the great event of the occasion, a Dinner Dance at a Caterer's that evening.

It was called for eight and again we ran into J. T. (Jewish Time). Eight o'clock turned out to be ten-thirty but the wait was interspersed with plenty of food and also drink. But we also had time to observe the setting for the great event.

There was a raised platform at one end of the huge room with a canopy over it fastened to the ceiling for the use at weddings. Reaching out from the platform there was a center aisle with a white carpet the length of the hall. Tall standards holding white flowers stood at intervals down both sides of the aisle with white ribbon festoons.

\* \* \*

AT LONG LAST, things began to happen—first there marched down the aisle 20 boys dressed in long white robes, each boy carrying a tall, white, lighted candle. This constituted the choir and as a mixed voice choir must have a bass in it there followed at the end of the line a short fat man—he was too funny for words because he with his white robe falling to the ground looked as wide as he was tall, maybe wider. These boys and the f.m. took their places opposite each other along the aisle

as the honor escort. There they stood in their slightly soiled robes, nice kids with changing voices.

Then the Rabbi and Cantor took their places and awaited the coming of the Bar Mitzvah boy. We almost expected to see a charming bride come floating along on the nervous arm of her father. But instead a small girl came along bearing a little pillow on which a Bible should have rested, but someone forgot to bring it, so a few sad looking flowers were there in its place.

\* \* \*

AND NOW the twelve piece band struck up a stirring march and the hero of the occasion was led in by his proud and happy parents. Oh, we almost forgot—in front of this trio, came the younger brother with a folded tallis over his arms. After all had reached their stations under the canopy, the Rabbi spoke, the Cantor sang, the choir responded and one of the twenty boys suddenly turned an awful green and one of the guests just caught him as he was falling into an honest faint—things seemed beyond his control and he almost spoiled the show.

However, the Bar Mitzvah gave his speech in which he thanked his parents for all they had done for him and would yet do for him—even though "today I am a Man." He also thanked the guests for coming to the party and for all the wonderful presents and victory bonds they had brought him.

And now came the great feast—a ten course dinner, with the proper wine for each course and finished off by champagne. It was two o'clock by now and this writer gulped her last gulp and ran for the last bus going her way.

### Refugees To Get Medical Aid

Special

NEW YORK—Hadassah, at the midwinter conference of its national board here, announced plans to establish a program of medical rehabilitation for Jewish refugees in Palestine. New immigrants will be cared for soon through mobile laboratories, X-ray units and a temporary hospital near a port of entry.

Co-operating with Hadassah will be the Jewish Agency and Vaad Leumi (General Jewish Council of Palestine). The program is the first of its kind.

### MARGIN FOR ERROR!

\* \* \* \* \*

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# Must Heal Internal Dissension Says Rabbi

## Jews Who Taught World the Principle of Right to Differ Must Follow This Ideal in Own Relationships

**Editor's Note:** The following article, written by a rabbi who prefers to remain unknown, is a plea for understanding among Jewish groups. The rabbi is from a community in which one of the congregations has seen a dissenting group form a congregation of its own.

THE time has come for American Jews to get wise to themselves. The fear complex, the confusion in thinking, the shah shah policy regarding Jews and Judaism, frequently practiced to the accompaniment of senseless name calling of those with whom they do not agree, bodes no good for the future well-being of American Jewry. Not only that, but it has led in some cases to all sorts of aberrations which most clear-thinking Jews will condemn as being out of consonance with the logic of our faith.

Latest outburst of this type has to do with the recent conference of the American Council for Judaism held in Philadelphia, "city of brotherly love," at which at least one member hardly behaved in accordance either with the dictates of brotherliness or of love. This individual, member of a "Houston Plan" congregation composed of ten members who two years ago left the parent body, South St. Temple, in Lincoln, Neb., because it would not become a party to the Houston plan, compared Zionist leaders to Fritz Kuhn, and thus, by implication at least, suggested that Dr. Stephen Wise, ardent exponent of Zionism, should be forced to register as an enemy alien. This same individual used the word "treason" in discussing Hadassah and its appeal for youth to become Halutzim, workers on the land, in Palestine. Such doings mean prison, he warned.

NOW, THE WRITER is not a Zionist. Ideologically, he cannot see eye to eye with Zionist leaders. He agrees with those who think that setting up a Jewish commonwealth in Palestine would be adding just another nationality to a world already suffering too much because of the multiplicity of little nations. He does not believe the future of world Jewry or any portion of it lies in the political field. He thinks Adolf Hitler would rejoice if he could somehow hear that a Jewish political commonwealth had been established in Palestine. He remembers how Hitler once divided the world into seven categories from the first place "100% Aryans" to the seventh place "Jewish swine."

The writer does not believe in political Zionism, but he does believe Jews should be allowed to settle in Palestine or any other place on the face of God's earth they may desire so long as they are decent, law-abiding citizens of the land of their adoption. He holds no brief for the White Paper which bars Jews from Palestine. Personally, he does not want to go to Palestine to live, but he does not feel England has any right, moral, political, or ethical to tell him he cannot go because he is a Jew when his friend down the street at the Second Baptist Church is perfectly welcome as a Christian. He is convinced, too, that the recent gesture of England, allowing fifteen hundred Jews a month to enter Palestine, pending the report of the Anglo-Palestine Commission, is a pretty puny attempt to salve its own conscience for its shortsighted policy regarding Palestine in the past.

However, the writer is not one of those psychotic Jews who rule other Jews out of Judaism because they happen to disagree with him on the future of Palestine and the best way to solve

the problem of Jewish homelessness in our troubled world. In fact, for the sake of the record, let it be noted that he has frequently stuck his own neck out to protect the rights of Zionists in his own congregation. He has no patience with a Houston congregation or any other congregation which adopts the childish viewpoint that the Jew who is a Zionist puts himself outside the pale of Judaism, Reform or any other brand. In fact the writer can truthfully say "some of my best friends are Zionists," and he does not intend to cut off these pleasant contacts because of his ideological and political differences regarding Palestine in tomorrow's world.

AS A NON-ZIONIST Jew, this writer is sorely disturbed about some of those in his camp. He does not think those American anti-Zionist or non-Zionist Jews who insist on "out-Americanizing" American Christians are doing themselves, American Jewry, or American Christendom any favor. He knows America does not ask this of its sons. He is bothered because of the constricted viewpoint of this group of American Jews because he can see they are suffering from a fear psychosis of the worst order. In their futile attempt at escapism, he can see that they hope to find favor in the eyes of the non-Jewish world which they hope will look upon them as "different" Jews.

He is sick at heart at times because some of their attempts in this direction are so puerile and futile. He recalls sadly, for instance, the occasion when one person having resigned from one of our fine Jewish congregations to join an "American" congregation, went in search of Sunday School material to use in the new group. Where did she go? To the Unitarian minister in her city who himself did not quite know what to make of the spectacle of a Jew going to a Protestant minister for materials to use in teaching Jewish children to be Jews! This does seem to the writer to be "treason"—treason to the Jewish group of which this badly misguided soul claims to be a part.

The writer is sick at heart about these Jews for another reason. These poor, fear-ridden members of the household of Israel (and they haven't resigned from it no matter how much they might like to simply because public opinion won't let them) are not only making themselves ridiculous in the eyes of every thoughtful member of our American Jewish community—Zionist, non-Zionist, and anti-Zionist alike, but they are not achieving even for themselves the "Jewish emancipation" which they seek.

For how much a Jew de-Judaizes himself is of little concern to most Christians. Dozens of non-Jewish friends have asked about our "Jewish quarrel," (the expression itself makes one heart sick) but it has not occurred to one of them to look upon these who have "separated themselves from the congregation" as anything but Jews. Their attitude has usually been one of complete indifference after satisfying their mild curiosity.

A few have volunteered the very sound advice that "we Jews should quit quarreling among ourselves," for as one man put it, "Haven't you Jews got enough trouble from outside without borrowing it from your own?" Still another few, according to information brought to me by good Christian friends, had the unfortunate but understandable reac-

tion, "A plague on both your houses!"

THESE SAME psychotic Jews have done the mass of Jewry another disservice, too, in attempting to use the bugaboo of lack of patriotism in their public disavowals of their fellow Jews who happen to favor a Jewish state in Palestine. In the case of those few Christians whose minds are fertile soil for such fol-de-rol, the hue and cry of disloyalty may have some effect. When it does, pity the Jews who suggested it for people who accept such ideologies are not going to exclude some Jews from their hate complex. The charge of disloyalty or divided loyalties boomerangs right back at the Jews who suggested it! If they could only realize that those non-Jews who would be duped in this way would pick up these imputations against our Jewish patriotism and hurl them back at the leaders of the American Council for Judaism just as quickly as at the heads of the Zionist Organization of America!

This particular Jew is troubled, too, about his fellow-Jews whose Judaism consists in being against something else. The negativistic approach long applied soon renders its adherent moribund Jewishly speaking. Judaism will not flower long on these American shores if its measure is going to be how violently we are opposed to Zionism or how rigidly we combat anti-Zionism. Negativistic philosophies of morale, ethics, or religion never produced anything very creative.

A good "hate" isn't the answer to the problems of a people whose whole history from Pharaoh to Hitler has been largely written in terms of our battle for survival despite the venom of hate which has been spewed forth upon us. We have not presented a very pretty spectacle here in America of late with our public diatribes against those who disagree with our own particular Jewish philosophies and interpretations.

IT IS JUST as disgusting to this writer to hear some of his non-Zionist friends besmirching the character and the motives of the ardent Zionist as it has been the other way around. Yes, there are still, miserable dicta, those Orthodox Jews who insist on calling members of Reform Temples "goyim" and some Reform Jews who look with disdain from their lofty ivory tower of wealth or social position upon their more recently arrived Orthodox brethren because they do not have their veneer of sophistication. When are some of our pathetically shallow Jews going to learn that except for the "grace of God" these same Jews might have come over in the steerage instead of having been born on "Main St., U.S.A."?

The time has come for us to quit being petty and puerile in our relationships with each other. We are quick enough to resent it when those of other faiths behave towards us as if they alone had the "keys to the kingdom." Certainly, we Jews ought to quit acting that way toward each other. It is time for us to quit behaving like we had a "corner on Jewish truth," and all who disagree with us are in "herem."

Let the writer hasten to make clear that he is not proposing that Orthodox Jew break with his Orthodoxy, or the Reform cease to be Reform. He does not think a grand amalgam would be good for any of us. No, it is not desirable for our Jewish well-being for Zionist suddenly to become anti-Zionist or an anti-Zionist

suddenly to join the Zionist Organization of America. (This would only happen in some vague "Jewish Never-Never Land," anyway.)

SERIOUSLY, though I am one of those who, although I do not like the way the American Council for Judaism operates and represent the approval it has given to "rebel" movements in Jewish congregational life, none the less would fight for its right to exist. The one who pens these lines does not think the Central Conference of American Rabbis comported itself with dignity when it suggested to the Council, some months after its inception, that it should like the Arab "fold its tents and slip quietly away in the night."

No, we have no more right to ask the American Council for Judaism to go out of business than the Zionist Organization of America. Personally, this writer resents bitterly both the individual rabbi who told him he was not a good Reform Jew in his eyes because he grants to his co-religionists the right to be both Zionists and good Reform Jews at the same time, and the other rabbi who told him he had no moral right as a Jew not to be a Zionist.

Judaism and our Jewish culture would soon expire from its own internal disintegration if Jewish differences should suddenly cease to exist. Even as our American scene is enriched by the varied cultural and racial motifs of which it is composed so does the Jew who understands his history and his faith realize that our Jewish scene today, as always, is the richer, the more vital, the more productive because of the varying interpretations and ideologies of which it is made up. There is, moreover, plenty of room for cooperation, a large area where all Jews can work together in common agreement.

OUR COMMON heritage of Torah, many of our folkways and mores, even much of our theology is the same for all of us. Problems of anti-defamation face us all. The prophetic concept that religion must be of life not apart from it, that Divinity must not be allowed to remain in heaven but must be brought down to earth constitute the warp and woof of all Jewish thinking. Last, but not least in importance is the crying need for cooperation in one of our most sacred of Jewish pursuits, "the ransoming of the captive," giving the Jew who has been the victim of Nazi tyranny in life a new start. (And this Lewis not nearly so concerned as most of us as to whether the Palestine to which he may hope to go is a Jewish nation or a nation whose flag is without sectarian implications.)

All this we can do together. This is a sane, sensible program. It is one which will help restore our Jewish dignity and self-respect which has been so badly shattered by the attempts of some of us run away from ourselves as Jews, by our futile attempts to flee from our Jewish shadows, by the sorry spectacle of Jewish name calling which has characterized our American Jewish scene of late.

The sooner we learn the truth of the old rabbinical dictum, "Kol yisroel havirim—all Jews are brothers," the sooner will be able to fulfill the destiny of world Jewish leadership which has been thrust into our hands whether we want it or not. A comprehension of this simple ideal in all that it implies has to be the first step in healing the cancerous sore internal dissension which now gnaws at the very marrow of our organization of America. (This Jewish scene.)

THE RABBI tells the story of a group of men out in a sail boat. One of them started boring a hole in the bottom of the boat underneath his seat. The others terrified begged him to stop lest the boat sink. "Why should you be bothered?" asked the man as he continued to bore. "I am not boring under your seats!"

This attitude of rigid exclusivism of too many Jews in our time is not working. We must reclaim our sense of responsibility as individual Jews toward what Solomon Schechter referred to as "catholic Israel," the great body of the Jewish people. Just as we have no choice about learning to work together on a national and international basis if we are to survive in this atomic age, so it is in our Jewish sphere. Jews who taught the world the democratic principle of the right to differ need to take this ideal to heart in their own relationships. We need realize that this democratic principle means not only OUR right to differ, but the right of those who DISAGREE WITH US to differ as well. As someone has well said, "we can learn to differ like gentlemen and work together like friends and companions."

## War is Said to End Men's Isolationism

Special

SPRINGFIELD, Mass.—The returning veteran will never be an isolationist, for he feels that America must assume the moral responsibility for assuring the peace with the same zeal as it assumed responsibility for crushing totalitarianism, Com. Joshua L. Goldberg, assistant district chaplain of the Third Naval District at New York, said here at the annual meeting of Springfield's Jewish Community Council.

The speaker, who was in service for four years and also is a veteran of World War I, said many GIs have undergone psychological changes as a result of war experiences. He cited as examples a more progressive outlook on social order and a more solicitous attitude toward security and the widening of cultural and intercultural horizons.

## Jewish State Party Asks United Front

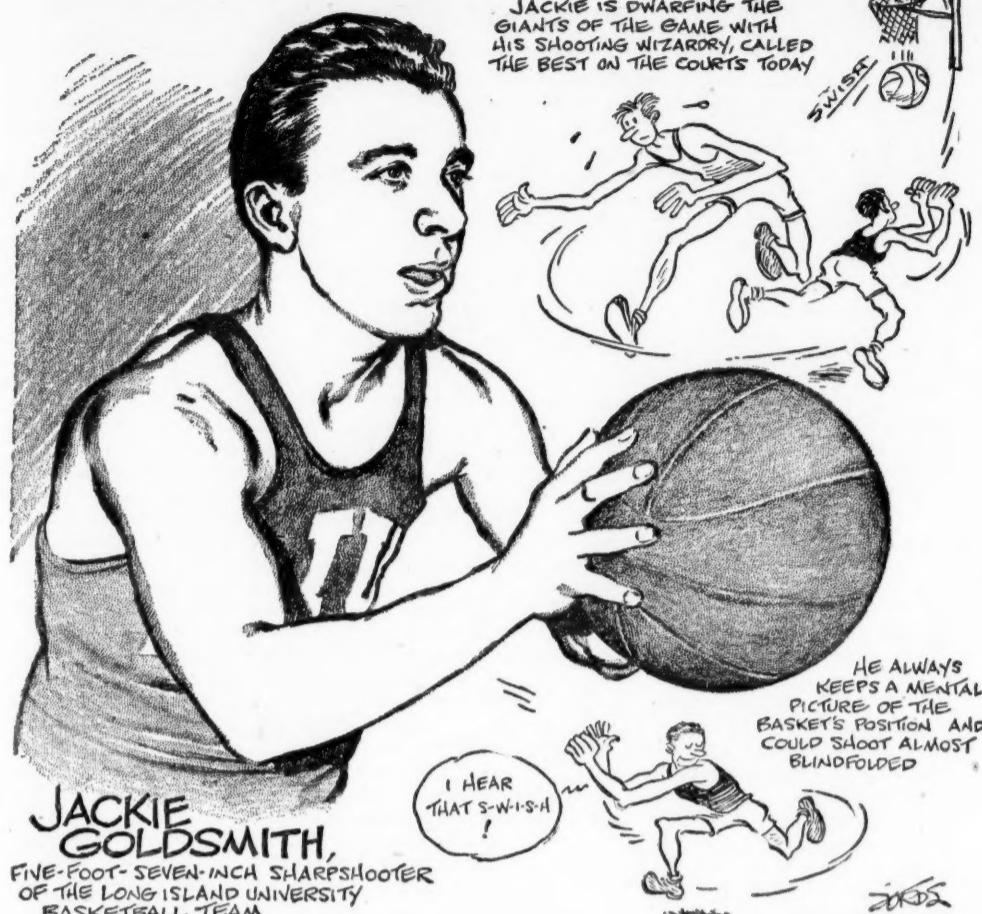
Jewish Telegraphic Agency

TEL AVIV—A demand that the Jewish Agency resign and that a united Zionist front be formed was made here at the closing session of nation-wide conference of the Jewish State Party, attended by 200 delegates.

The conference also adopted resolutions welcoming the indicated return of the Revisionists to the World Zionist Organization and protesting the new defense regulations and the severance of Transjordan from Palestine.

Congress Delegation to Aid D.P.s NEW YORK—The first Jewish delegation from the United States to help sustain and raise the cultural and spiritual morale of the thousands of Jews in DP camps in Germany left New York Wednesday, under auspices of the World Jewish Congress. Members of the delegation are H. Leivick, Yiddish poet and author of plays including "Golem" and "Miracle of the Warsaw Ghetto"; Dr. Israel Efros, Hebrew poet and professor of Hebrew at Hunter College, and Emma Schaver, concert singer of Hebrew and Yiddish folk songs.

## SURE SHOT



**JACKIE GOLDSMITH,**  
FIVE-FOOT-SEVEN-INCH SHARPSHOOTER  
OF THE LONG ISLAND UNIVERSITY  
BASKETBALL TEAM

In answer to "Clevelander"—  
Maxie Berger lost a 10-round decision to Ralph Zannelli in Providence last week.

**He Takes Ribbing,  
But He Plays Well**

*Special*

DETROIT—Jack Jacobson, lean University of Detroit cage forward, is one of the most durable performers on the squad, but he takes considerable ribbing from his team mates because of his slender build.

Says Joe Pulte, one of Jacobson's fellow forwards:

"We have a sure-fire scoring play that never fails. When we need two points, we send Jacobson down under the opposing basket. He turns sideways, and he's so skinny the opposition can't see him. We throw him the ball, and he scores. Simple, ain't it?"

Nevertheless, the former Detroit Northern star's lack of avoirdupois has not prevented him from earning the ranking of one of the top freshman prospects in recent U. of D. history.

**1,200 BOWLERS COMPETE  
IN B'NAI B'RITH TOURNEY**

By LOU BERLINER

*Special*

CHICAGO—With 1,200 bowlers competing in the first postwar National B'nai B'rith Bowling Association tournament, many big scores were turned in. A total of 240 teams, exactly 100 more than at the last tourney held in Columbus, Ohio, in 1942, vied for honors.

Here are the winners:

**FIVE-MAN EVENT** — North Shore DeBuchett of Chicago with a total of 3,064. Paced by Roy Berberich, with a 658 series, the champs had an actual of 2,706 and carried a handicap of 358.

**SINGLES**—Harold Siegelman, Columbus, Ohio, and Al Weingarten, Cleveland, with 692 apiece.

**ALL EVENTS**—Roy Berberich, Chicago, 1,388 with 654 in the team, 640 in singles and a handicap of 94 pins. Berberich carries an average of 170.

Runner-up in the team event was Toledo Wabash Lagrange

**Cage Squad Jewish**

*Special*

DETROIT—The Wayne University basketball squad includes four Jewish players: Bernard Friedman, New York City; Abe Parness, Ben Weinberg and Daniel Arnold, the latter three from Detroit.

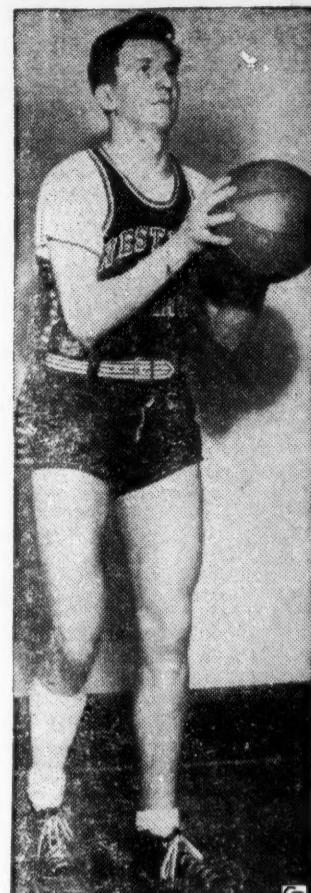
All four have seen considerable service. Parness has started 10 games. Friedman and Arnold have started half the team's games. Arnold reported later than the other boys because of service with the Air Corps.

Friedman, nicknamed "Benny", played basketball at DeWitt Clinton High in N. Y. before coming to Highland Junior College in Detroit, where he earned his letter in football before going into service.

Parness, who spent 10 months in the Army Medical corps, started 16 out of 18 games last season, and was elected honorary captain at the end of the season. He was second in scoring.

Weinberg, earned two basketball and two tennis letters at Detroit Central and then won the City tennis doubles title with Bob Hennessey in 1942.

Arnold, who starred for the great 9th Service Command quintet, winner of numerous titles in the ETO Air Forces competition, was recently released after almost three years in service. He spent 27 months in the ETO.



Hank Lefkowitz, star center of Western Reserve University cagers, is one of the nation's top scorers. He averaged close to 25 points a game for the Red Cats, back on the courts after a wartime absence. (International)

**Pete Rosenberg  
Goes in Training**

PHILADELPHIA—Pete Rosenberg left for the Phillies training camp this week. He arrived two days later than the rest of his teammates because he got special permission from owner Bob Carpenter to play the two week-end games with the Sphas.

The former Southern High School star never played in organized baseball. It was while he was in the Army that he starred for the Camp Luna (New Mexico) team as an outfielder and at the hot corner.

Joe "Flash" Gordon, the Yankee's second baseman was one of his teammates.

"Did you ever play pro ball?" asked Gordon of Pete.

Pete said he had only played independent and sandlot baseball.

Gordon, who was greatly impressed by the 25-year-old hitter and fielder, urged him to try for the big leagues.

"You've got enough stuff for the big leagues. Look me up after you get out of the Army; I'll see that you get a job in the Yankee's system."

But Pete was loyal to his home town and after talking it over with Eddie Gottlieb, owner-coach of the Sphas, they decided to give the Phillies a shot at him.

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**Jewish Post**

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TO SEND YOUR SON(S)  
AND/OR DAUGHTER(S)

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This Summer?**

IF SO THE TIME TO  
REGISTER IS

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**THE POST'S**

**Camp  
Department**

has all information such as illustrated folders, rates, location, type of camps (whether kosher food, Zionistically inclined program, etc., etc.) ready to send you on request.

Please state age, sex and other particulars, including the section of the country in which you would want your children to camp.

THIS SERVICE IS FREE



MRS. HANK GREENBERG

**Hank Weds in Georgia**

Hank Greenberg and Caral Gimbel of Greenwich, Conn., were married in Brunswick, Ga., the night of February 18. They had planned to be wed in St. Augustine, Fla., but were forced to change plans when they learned the law required a five-day wait.

Greenberg signed his Detroit contract for \$60,000 several days before he signed his marriage contract.



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JANE CALVELAGE  
Managing Editor

CALENDAR

Purim ————— Mar. 17  
Passover, 1st Day — April 16  
Passover, last Day — April 23  
Lag B'Omer ————— May 19

Friday, March 1, 1946

**The Editor's Chair.**

The queer case of attorney Henry H. Klein, who defended one of the alleged seditionists at the trial in Washington caused a lot of people to wonder what sort of man was this. To give him the benefit of the doubt some people conjectured that possibly he might be like Arthur Garfield Hays of the Civil Liberties Union who often could be found taking up the cudgels for underdogs whose position was unquestionably untenable but involved with the question of freedom of speech, etc.

But it was soon evident that Mr. Klein was not Mr. Hays, or as far as I am concerned Mr. Anybody. He popped up in the news again recently as defendant for one of the three men arrested by the Jewish War Vets on charges of disturbing the peace at the Smith rally in New York.

Now just this week I received some mail from Mr. Klein or one of his associates. It included two pamphlets by him, one, "The Poison in the Jew's Cup," and the other a collection of three articles, "Frankfurter Over the White House," "Baruch Over Congress" and "Rockefeller Over the World." To give you an idea of the kind of perverted thinking our anti-Semitic friends indulge in, here is the full front page of the first pamphlet, which goes on for three more pages, I quote:

The Protocols say we will keep our people herded together. The Protocols is the plan by which a handful of Jews who compose the Sanhedrin, aim to rule the world by first destroying Christian civilization. The Jews as a group, know nothing about this plan. They are as much the victims of the Sanhedrin as are Christians and those of other religious faiths.

The Sanhedrin operates through the Kehillah. The Kehillah is the controlling Jewish organization in each community where Jews live. Most Jewish organizations are represented in the Kehillah. It is the local Jewish governing body. All representation in it is by delegates apportioned according to the membership of the constituent bodies. Each Jewish organization, whether a lodge, fraternal order, synagogue or otherwise, is entitled to representation. This unity is in accordance with the advice of the late Louis D. Brandeis who urged Jews to "unite, unite, unite."

The Kehillah in New York City is run by an executive committee over which there is an advisory body. This executive committee is elected from year to year or continued in office. It is responsible for the operations of the Kehillah which is an old Jewish institution going back before the time of Jesus, who was the Kehillah's target in His day. So was Moses Maimonides in the twelfth century; so was Spinoza in the eighteenth century; so was Jacob Brannemann in the nine-

# Editorial Page

teenth century, and so am I today.

Why am I the Kehillah target? Because I defended a Christian who was persecuted with other Christians, in the fake sedition trial in Washington, D. C., during 1944 and because I exposed and stopped the graft of some of the so-called pro-Jewish organizations and publications behind that persecution.

What has the Kehillah done to me? It sent word to all Jewish organizations that I am an outcast Jew; that I am a renegade Jew; that I am against Jews; that I betrayed Jewish secrets which I did not know existed; that I should be shunned by all Jews and by Christians who serve Jews. As a result, I have been ostracized by Jews with whom I have associated many years, many of whom I aided, and by a few so-called Christians who were good friends and clients and who have been scared away from me.

I have been surrounded by spies and followed, my telephone wires were tapped and I have been threatened by mail, telephone and telegraph. Attempts were made to knock me off by violence and poison. This is all in accordance with the plan outlined in the Protocols which say we will exterminate those who oppose us; they will die as if from natural causes. The plan also includes my ostracism from my own family, the same as was done to Jesus two thousand years ago. One of the many threats I received, was sent to me from the Waldorf Hotel in New York City, where one of the so-called Jewish leaders lives. That letter denounced me in unmeasured terms after my opening statement to the jury in the fake sedition trial in Washington, D. C., in May, 1944, and said "without making any wild threats, you have been provided for." A copy of this letter is on file in the district court in Washington.

The brutality of the Sanhedrin is undisguised. In Protocol 17 (there are 27 Protocols), it says: "Just as nowadays our brothers are obliged at their own risk to denounce to the Kahal, apostates of their own family, or members who have been noticed doing anything in opposition to the Kahal, so in our Kingdom all over the world, it will be obligatory for all our subjects to observe the duty of service to the state in this direction." (Hitler was only an imitator. The word Kahal is English for Kehillah, which is Hebrew).

In fulfillment of this program, the Kehillah intimidated my sisters and brothers-in-law so that they were afraid to have social intercourse with me even though I raised the members of my family from childhood. What can be thought of an organization that resorts to such base tactics?

Nothing that the Sanhedrin or Kehillah can do or has done, will deter me from my task of exposing those I regard as enemies of the human race. I knew nothing about the Kehillah of the Sanhedrin when I entered the fake sedition case two years ago, but what I learned convinced me that an exposure of the madmen behind that persecution was absolutely necessary to save Jews and Christians from their diabolical design. I only know then that such a thing as a Kehillah existed. I didn't know anything about it. I thought its purpose was benevolent—to help poor Jews. I didn't even suspect the existence of a Sanhedrin and I regarded the Protocols as apocryphal. I didn't believe that human beings could devise such a mad program as outlined in them.

## Neglected Member Complains

THE POST is reprinting without too much comment an exchange of views between Rabbi Jacob Weinstein of Chicago's KAM Temple and two of his members. The comment of The Post is that KAM, with 1,600 members, needs at least three rabbis (I think it is looking for an assistant to Rabbi Weinstein) and that we are using our rabbinical resources to ill advantage when we make them make speeches all over the country instead of allowing them to minister to their flock.

Here is the exchange of letters:

Generally I do not pay serious attention to anonymous letters. No man in public life could possibly remain at his work if he did. But the letter printed below was obviously written in good faith and with the best interests of the Congregation at heart. It is addressed as much to the Congregation as it is to me, so you are all the more entitled to read it:

"The 'Rabbi's Message' contained in the current NEWS, helped me to gather sufficient courage to write you a letter, and let you know how we feel about Friday evening services.

"We are comparatively new members of the Congregation, and when we joined, it was with all the enthusiasm any couple could summon to a new undertaking.

"For the first few months, we attended services regularly, hoping that as time went on we would become acquainted with the rest of the Congregation. When we joined the Temple, we received a letter of welcome, and were advised that our Rabbi would like to meet us and become friends.

"Possibly, we are under a false impression, but we found that our Rabbi was not as cordial as we anticipated. Probably, you were just too busy to be friendly at that introduction. Two or three other opportunities for friendliness have presented themselves, but we have decided our personalities are not sufficiently engaging....

"I suppose you think that if we come to Temple with the proper religious motives, we would not be mindful of the attitudes of the people about us. However, our thinking is just not sufficiently advanced to be willing to disregard social aspects, and we both feel that our "Religious Home" should be the pivot of all, or a great part, of our activities.

"We think your sermons are marvelous, and spend hours discussing them after temple. I know, however, that we would both feel so much better if they were spoken to each individual as though they were special messages applying to everyone's problems, and not just a chosen group—after all, a congregation is built from people from all walks of life.

"I feel very bold about this letter, and feel within me that my attitude is most critical, but I definitely know that there are other young

people that could be made to feel more at home with our Congregation, and I know that you want to do everything within your power to make the congregation a completely happy group."

"Thank you for the time you have spent with this letter.

"Sincerely,  
Two Members Who Want to Become PART of the Congregation."

I am grateful to the writers for pointing out to me that I may give the impression of unfriendliness or disinterestedness to new people. I shall try to guard against that. There is no need for the couple to think that this hastiness on my part is due to any deficiency in their personalities. It is due to the sheer mathematics of a situation wherein one Rabbi tries to say "Good Shabbos" to more than a hundred people and to answer a miscellany of questions from at least twenty of them within less than one hour. I would like to say to this couple as well as to all others who begin rather serious discussions with me on Friday night that it is impossible to do justice to them of the subjects broached while a dozen people are waiting at your elbow to greet you or to ask a question.

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### The Art of Preaching

As to the suggestion that the sermon be spoken to each individual as though they were special messages applying to everyone's problems, that is a large order, and a difficult one. It goes to the very heart of the problem of effective preaching. To make general social problems appear intimately personal and personal problems to seem the universal experience of all is a rare art. It becomes more difficult as Jewish Congregations become less and less familiar with the cultural data which were known to their forefathers. To achieve what our writers ask for requires study and effort on the part of the Congregation as well as the Rabbi. I am grateful for this very discerning criticism.

I hope the Congregation, and especially the Hospitality Committee will pay heed to the charge that we do not make newcomers feel more at home. Perhaps we have become too smug about being a "friendly Congregation." May I remind you of the proverb: "He that refuseth conviction despiseth his own soul. But he that hearkeneth to reproof getteth understanding."

## The Issues In The Interim Committee's Task

NOW that it is self-evident that the American Jewish Conference is to end, and now that explorations are to be begun looking toward the formation of a new democratic American Jewish body, the suggestion is timely that all articulate parts of American Jewry might now devote part of their thinking towards the type and nature of this new agency.

According to the resolution adopted by the third session of the American Jewish Conference, the Interim Committee, which was charged specifically with this task, need not limit its explorations only to members of the Conference, so that the possibility that the American Jewish Committee could be a member of the new organization need not be ruled out altogether.

Yet The Post cannot envisage the A. J. Committee even entering into such discussions. Instead of suffering from its withdrawal from the Conference, which would have been the case had the Conference developed into a body endowed with power, the Committee actually may be said to have gained. This advantage it will now be able to carry to another level because whereas the B'nai B'rith will be found trying to protect its interests against encroachment, the American Jewish Committee will sit

back comfortably to watch the proceedings with no little sly satisfaction in its confere's discomfiture.

It would seem, then, although The Post at this early stage would not want to prejudice the case against the Interim Committee's work, that it might have been better not to have charged the Interim Committee with this specific job, but to have named instead a non-partisan group made up of men like Morgenthau and Rosenman and Ben X. Cohen and Dr. Robert Gordis, etc., to devise a wholly new setup backed by public opinion and, of course, by the urgency of the present situation.

A new, fresh approach, not restricted necessarily by the errors of the past or the necessarily circumscribed thinking of the American Jewish Conference, is what is needed. Perhaps, as Rabbi Heller suggested, the national organizations should be dropped altogether from any new set-up; perhaps there should be two bodies, one made up of national organizations and the other of community delegates.

In any event, there is no question but that the need of the moment is statesmanship and leadership of an order heretofore not available in the American Jewish community.

## Current Comment

**The Zionist Record of South Africa Reports an Anti-Jewish Bequest**—The question of a bequest to Sheffield University, made by Joseph Arthur Knowles, a Sheffield builder, came before Mr. Justice Cohen in Chancery Court, London, recently.

The late Mr. Knowles willed half the income of the residue of his estate to the University to establish scholarships for male medical students of the University who are the sons of British parents. "and not, in the opinion

of the Board, a Faculty of the University, of the Jewish race."

After considering the bequest, the University, with reluctance, turned it down. The executors of the will asked the court to say whether the bequest was still valid. Mr. Justice Cohen decided it was. He called the University's refusal "understandable, and indeed praiseworthy." Mr. Knowles, making his will, had a definite charitable intention (said Mr. Cohen) (Continued on next page)



## SAYS NEGLECT OF JEWISH HERITAGE IMPLICIT IN NEGLECT OF KASHRUTH

In last week's issue of the Post "Current Comment" is a report about a layman, the editor of the Southern Israelite, taking issue with an Orthodox Rabbi on the question of Kashrus.

Amongst no other people, and in no other religion, would a layman, who is devoid of any religious education, have the gall and the effrontry, yes "Chutzpa" to take issue with an ordained Orthodox rabbi who is empowered by virtue of having "Smicha" to pass judgment on all religious questions and, Kashrus is one of the pillars of Judaism.

The fact that there was no protest from amongst the 400 women who attended the B'nai B'rith and A. Z. A. traef dinner in Atlanta, does not make it right. There probably was a silent protest by some through not eating. If only one did not eat the traef food, it is sufficient to justify the rabbi's charge of intolerance, because that one was discriminated against.

On the contrary when kosher food is served all can eat. This is tolerance, and liberalism in action.

Contrary to the statement of the Southern Israelite that modern methods of handling food eliminates the need for Kashrus. He is entirely wrong, because Kashrus has a much greater and deeper significance than merely cleanliness.

A doctor recently told me that from a medical angle, he does not see why meat can be eaten after milk, and dairy cannot be eaten after meat, because both get mixed up in the stomach anyway. However, doctors constantly prescribe medicines to be taken sometimes before meals, and at other times after meals, why? They both also get mixed up in the stomach anyway.

"B'nai B'rith does stand for the teaching of Judaism," says the Southern Israelite. Yes on paper. In its by-laws the B'nai B'rith says "Kashrus should be observed at all functions where food is served," or words to that effect.

"Unfortunately, there is no ac-

ceptable higher authority to decide what Judaism is, or even should be," continues the Southern Israelite.

HARRY SIMON. Louisville, Ky.

## Sedition Case Figure Loses Libel Suit

WASHINGTON — Ernest F. Elmhurst, a defendant in the "mass sedition trial" who lost his job after Drew Pearson mentioned the fact that the accused man was employed in a Washington hotel, has lost a \$100,000 suit against Pearson, Station WMAL and the Shoreham Hotel.

The District Court of Appeals ruled that Pearson's broadcast was comment on a matter of legitimate public interest, ruling Kashrus. Because all homes that have forsaken Kashrus have also Pearson's action had invaded his discarded the Sabbath, and all right of privacy.

## Current Comment

(Continued from preceding page)

which did not fail merely for want of a trustee.

How the will is to become effective will be settled in private discussion.

\* \* \*

**"Jerusalem Diary," in the Zionist Record of South Africa** — I had heard there were good tennis players in Palestine. Never had I dreamt, however, that I would witness such thrilling scenes as took place at the Maccabee tennis fields in Tel Aviv recently.

A Hebrew notice on a kiosk had attracted my attention. It announced the finals in an "international" tennis contest. So I wended my way to the spot, thinking somewhat reminiscently of gloriously slogging games I had seen in my time in championship contests in many lands. Somehow there was no eager anticipation within me as I entered the field, after paying four shillings for the privilege of doing so.

But what a sight met my gaze! It was a feat to find a seat at all in the large well-built pavilion. There was a great crowd present, an enthusiastic, knowing tennis audience, which followed every stroke of the players with keen appreciation.

There was a hush as the finalists began. The umpire, seated comfortably aloft near the center of the field, shouted: "Efess, efess" (really "nothing, nothing!" or "Love all") and the finals began.

**Tennis Art** — It was pleasing to see four linesmen seated patiently on the corners of the center-court. Made up from native sandstone the court is beautifully constructed and

other spiritual heritages of our faith, and, therefore, do not produce children for spiritual leadership, including Reform.

HARRY SIMON. Louisville, Ky.

## FREEDOM OF THE PRESS

Names of letter writers need not be printed, and will not be divulged, although the name must be appended to the letter as it reaches our office for verification as to authenticity. Unsigned letters will not be considered. Letters should be brief and to the point, and written on one side of the page only.

### BROTHERHOOD OK, BUT RABBI NEWMAN WARNS SOME GROUPS DON'T PARTICIPATE

Editor, The Jewish Post:

Through the medium of your columns, I should like to sound a note of caution to my colleagues in the Rabbinate and to the Jewish laity, which they can store away in their memory in connection with the celebration of so-called "Brotherhood Week" at this season of each year.

By all means, let there be encouragement of good fellowship between Christians and Jews, but Rabbis and laymen should not make a fetish of the "Good Will Program." We Jews must conduct ourselves with dignity and self-respect; we must not go out of our way to solicit interfaith relationships where the leaders of the majority groups do not sincerely and wholeheartedly enter into them. I have no criticism to offer regarding the work of the National Conference of Christians and Jews, but I do believe that we of the Household of Israel must not place too great reliance upon it or expect too much of it.

I refer particularly to the attitude of representatives of the Catholic and of the Episcopalian community towards "Brotherhood" enterprises. To be sure, an individual liberal clergyman or layman may wish to engage in such interfaith activities, but, for the most part, the following items should, it seems to me, be borne in mind:

1. The Catholic church will not send a representative, either clerical or lay, to a program held under synagogue auspices. It is futile and undignified for Jewish leaders to attempt, in the light of the official Catholic attitude, to invite Catholic spokesmen to interfaith gatherings in a church or synagogue. There is, to my knowledge, one Papal Encyclical which seems to speak of various non-Catholic faiths in terms of appreciation, but the authoritative viewpoint of the Catholic church is that its own religious system is the one and only true universal system. This was brought vigorously to attention when a New York synagogue in 1942 invited a Catholic representative to its Centenary celebration. The official spokesman of the Catholic archdiocese informed the Jewish representative, very bluntly and openly, that it could not send an emissary bearing a message of good wishes, for "to do so, would imply that your religion is as good as ours, and this is contrary to Catholic teaching." Need one say more? In addition, we Jews must be very careful in these days when a powerful Catholic missionary offensive is being conducted among non-Catholics, Jews included.

2. The Episcopalian church has an official prohibition barring from its pulpit anyone who is not a baptized Christian. Therefore a Rabbi who invites an Episcopalian minister to speak in the synagogue must know in advance that he cannot be invited to an Episcopalian church in return. Several episodes have illustrated this situation. In November, 1938, a New York Reform Rabbi was invited by the Rector of an "aristocratic" suburban Episcopalian church to deliver the sermon at a Union Thanksgiving Service of intercession, following the burning of the German synagogues by the Nazis. The day before Thanksgiving, however, the Rector called upon the Rabbi

in person, and, in great distress, informed him that there had been called to his notice the regulation forbidding anyone except a baptized Christian to speak in an Episcopalian pulpit. The matter had been laid before the Bishop of the area, who said that the Thanksgiving Service might be held in the Parish House, but not in the church. The Rabbi, however, declared that if anyone objected to his presence under Episcopalian auspices, he wished to step aside. He sent a telegram of a non-committal character to the Rector; the sermon was delivered by another Episcopalian clergyman, and no public explanation was given by the host-Rector for the Rabbi's absence. The Jews of the local suburban community and its environs immediately jumped to the conclusion that the metropolitan Rabbi had "let them down," despite the fact that a local Congregational minister, in indignation, had explained the entire situation to a group of those present at the close of the services. The Rabbi made no public statement of any kind, but accepted the indignity with "Christian non-resistance."

The "Churchman" of New York, however, a periodical published under Christian auspices, learned the facts from another Episcopalian minister and issued an editorial a few weeks later, urging the elimination of the prohibition from the Episcopalian code. Nothing, of course, has ever been done in the matter.

This year an almost identical episode occurred. The same Rabbi was again invited to preach in another "aristocratic" Episcopalian church in connection with "Brotherhood Week," 1946. This time the Rabbi told the Episcopalian clergyman of his experience nearly six years ago. The Rector, however, telephoned again soon after, saying that everything had been cleared with the lay and ecclesiastical authorities, and that the service would be held in the church.

But, as the Rabbi anticipated, a letter was received a few days later, saying that the "Brotherhood Service" had been cancelled. The good Rector was very distressed and "hurt by attitudes which I have discovered here." He asked for the Rabbi's indulgence, etc., etc.

There you have it, my readers of the Rabbinate and the laity. What should the Rabbi, his fingers having been once burned, have done in connection with the second situation? Should he have declined immediately, thereby giving the Christian clergyman the opportunity to say he had extended a friendly invitation, which a Rabbi had declined summarily? Or should the Rabbi have done exactly what he did do —turn the other cheek and endure a second humiliation? Of course, members of the National Conference of Christians and Jews cite the instance of the marriage ceremony of an Episcopalian clergyman in his own church by a Congregationalist

minister, who was forbidden to stand at the altar, but was compelled to perform the ceremony from behind a railing. This silly business does not, however, alter the facts, namely, that Rabbis and Jewish laymen must understand the true situation involved in Christian-Jewish relationships in some church circles. We must view the circumstances with complete realism. You may be sure that the particular Rabbi, having been twice subjected to indignities by representatives of the Episcopalian church, will not allow himself to be caught a third time. The problem is not so much one for us Jews as it is for the Christian majority. They must search their own conscience, and offer a plea in extenuation to the best of their ability. But as for us of the Household of Israel, let us remember that we are an ancient, honorable and distinguished people, who must not be made the target for majority prejudices, whims and discriminations. All power to the "Brotherhood" movement, but isn't it about time for us to take stock? And isn't it time for Jews to understand, factually, realistically and with statesmanship, the exact forces with which we are dealing in American life?

LOUIS I. NEWMAN,  
271 Central Park West  
New York City, 24.

### Memorial Dance Explained by Group

Editor, The Jewish Post,

In "The Column Without A Name" which appeared in The Jewish Post, Jan. 25, 1946 issue, you reprinted a column written by Rabbi Herschel Levin which dwelt upon an item excerpted from our Y. M. H. A. Bulletin. The item was an announcement of a memorial dance held in honor of a former member of the Pivots-Pivettes Social Athletic Club of the Y. M. H. A.

We should like to take exception to Rabbi Levin's use of the news item without having first checked with us on the story behind the item. We should like to inform him that the memorial dance was held to raise funds for the purchase of books on tolerance and democracy which in turn were presented to the high school where Bernard Markowitz had been a student. The club has followed this practice for the past two years. Knowing this young man as we did, we know that we are carrying on his ideals. We feel that these books are a fitting memorial to him.

In one of the sections of the borough in which we reside, there is a neighborhood where Judaism is rapidly disappearing. We have contributed to the only vestige of Judaism remaining in the neighborhood, the Synagogue. This Synagogue holds memorial services for this young man each year on the Jewish date of his death.

Being a group of young men and women between the ages of nineteen and twenty-six, the majority of our young men having been in the armed forces of our country, we realize the social and economic problems of the present day and fully realize the problems facing the Jewish people.

Sincerely yours,  
PIVOTS-PIVETTES S. A. C.  
92nd St. Y.M.H.A.  
New York

### WANT AD

Are you embarrassed by ignorance when people discuss Judaism? An hour a week will help you get the facts. Gates of Prayer any Friday at 7:45 p. m. and Saturday at 10:30 a. m.—Gates of Prayer Bulletin, New Orleans.

## MEN AND INSTITUTIONS LINKED WITH JEWISH LIFE GO "ON TRIAL"

Editor, The Jewish Post,

On this forty-second anniversary of Herzl's death, one can be pardoned for having a Freudian reference in dream, in which the central theme is Herzl's "Jewish State."

"Guilty or not Guilty?" I asked as a matter of anachronistic justice, because I had the decision beforehand.

"Not guilty," the chained men answered.

I stood relentlessly pursuing, sadistically unnerved, prepared to pounce upon them as an eagle at prey.

"Do you deny the charges, in face of the evidence in Herzl's 'Jewish State'?"

"We—do," they fumbled in chorus, and sought to plead.

I silenced them as the coffin of their insincerities and sins became ethereal. The pages of Herzl's "Jewish State" ripped themselves from the binding and flew each to its relevant mark.

I read the indictment:

"I, Theodore Herzl, in 1897 wrote in my 'Jewish State' these words and you listened not. Why have you not hearkened unto them? Anti-Defamation Work flinched as the indictment continued. Do you, Anti-Defamation work, remember these words:

"Everything rational and everyting sentimental that can possibly be said in their defense (against anti-Semitic accusations) has already been said. If one's hearers are incapable of comprehending them, one is a preacher in the desert. And if one's hearers are broad and high-minded enough to have grasped them already, then the whole sermon is superfluous."

"Anti-Semitism cannot be refuted by reasonable arguments. We are probably disliked as much for our gifts as we are for our faults."

The next defendant was the Anglo-American Commission Inquiring about Palestine as a Refuge for Jews.

"The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution."

"So it seems to me that you, the Anglo-American Commission inquiring about Palestine as a Refuge for Jews, ought to whip yourselves into thin air and return to your wives in your native residences."

Next clanging his chains was the American Council for Judaism. There was the smell of festivity on the Council's clothing, as if it were enjoying sumptuous meals while pleading poverty. The page from the "Jewish State" was stuck fast to the clothing, and it read:

"Hence, if all or any of the French Jews protest against this scheme (Jewish State) on account of their own 'assimilation' my answer is simple: The whole thing does not concern them at all. They are Jewish Frenchmen, well, and good! This is a private affair for the Jews alone."

The indictment sought out the American Jewish Committee next.

"The 'assimilated' give expression to this secret grievance (against the rise of Jewish grievance that puts the Jews before the Christian eye) in 'philanthropic' undertakings. They found emigration societies for wandering Jews. Some are created not for, but against persecuted Jews, in order to dispatch these poor creatures just as fast and as far as possible. And thus, many an apparent friend of the

Jews turns out, on careful inspection, to be nothing more than an anti-Semite of Jewish origin, disguised in the garb of a philanthropist."

Ernest Bevin, Foreign Secretary of Great Britain, was shoved forth next.

"Wasn't it you," someone asked, Ernest Bevin, who said that the Jews must not shove ahead at the head of the queue?"

The answer was hesitant and ambiguous.

"But I, Herzl, the voice interrupted, said before, 'Let us first settle the point of staying where we are. Can we hope for better days, can we possess our souls in patience, can we await in pious resignation till the princes and peoples of this earth are more mercifully disposed towards us? I say that we cannot hope for a change in the current of feeling. And why not? Were we as near to the hearts of princes as are their other subjects, even so they could not protect us. They would only feed popular hatred of Jews by showing us too much favor. By 'too much', I really mean less than is claimed as a right by every ordinary citizen, or by every race.'"

Next on the calendar were all those who are in the mood to accept the entrance of refugees into Palestine as a compromise for a truly Jewish State. And also to all those bi-nationalists, the Hashomer Hatzair, the Hebrew Committee for Liberation, the Ichud group in Palestine, I. F. Stone, etc.

"I, Herzl, say to you, 'Immigration is consequently futile unless based on an assured supremacy.'

It was not hard to discern in the crowd Harry S. Truman, he who had said that he was against a Jewish State because it was based upon theocracy. The "Jewish State" spoke to him:

"Shall we end by having theocracy? No, indeed. Faith unites us, knowledge gives us freedom. We shall therefore prevent any theocratic tendencies from coming to the fore on the part of our priesthood. We shall keep our priests within the confines of their Temples in the same way as we shall keep our professional army within the confines of their barracks."

"Every man will be as free and undisturbed in his faith or his disbelief as he is in his nationalism. And if it should occur that men of other creeds and different nationalities come to live amongst us, we should accord them honorable protection and equality before the law."

It seems that Harry S. Truman was being crowded by Lessing Rosenwald and the false champions of Arab protection.

This was the concluding testimony against the defendants. There was no answer.

All of this, simply because I had listened to too many speeches on this day of In Memoriam, and of course ate one more piece of pickle than I had to. Yet it certainly wouldn't hurt many others to be so disposed, ere they continue their harmful activities to the People of Israel.

BERT ROSENBERG  
2754 Pitkin Ave.,  
Brooklyn, N. Y.

### Jewish-Flag Ship Takes 93 Refugees

Jewish Telegraphic Agency

PARIS—Flying the blue-white Zionist flag, the steamer Cairo has sailed from Marseille carrying 93 Jewish passengers to Palestine, including 36 children from camps. Their transportation was financed by the Joint Distribution Committee.

Fine Cleaning Work  
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WL 4

# Plea Made For Merger of Seminaries as Inevitable Trend

**Editor's Note:** Analyzing the American religious scene, Rabbi J. Marshall Taxay comes to the "inescapable conclusion" that the fundamental division is between strict traditionalism and Liberal Judaism. In this article he says the three schools representing liberalism are "bound to merge" in time.

By DR. J. MARSHALL TAXAY

A recent visit to the Hebrew Union College revealed a spirit of devotion and piety which augurs well for the future of Liberal Judaism. Instead of the restrained fervor imposed by rationalism one finds mystic love for Hebrew and Jewish ceremonies and for all phases of Jewish life. The students chant the 'Mezuman' after meals with an enthusiasm indicating a new Hasidic spirit in the future teachers of our people. The old Reform of self-conscious correctness as viewed by strangers has been replaced by self-renewal in a revitalized religious enthusiasm."

Thus remarked a recent visitor to the Cincinnati seminary. Doubtless the same reaction would occur to others who have not been at the institution for some time. The impression is significant. It betokens no mere surface modifications. It speaks of a deep-rooted change of the spirit that characterizes the future rabbis and that emanates from that historic center, now marking its 70th anniversary.

The adjective, "Liberal," is not accidental. It is typical of the designation employed by many of the leaders of the movement. It is noteworthy that the official magazine is called "Liberal Judaism." What's in a name? Without much ado and without trumpet blasts, profound changes have taken place in the program and objectives of the college and its parent, the Union of American Hebrew Congregations.

A recent pronouncement of the latter gives special emphasis to the resolutions unanimously adopted at its meeting in New Orleans in January 1937. It was deplored by the laymen and rabbis that many symbols and customs of traditional Jewish worship had fallen into disuse. It underscored the sense of the convention that these forms be reintroduced. There were specific recommendations that traditional symbols, ceremonies and customs be made again a part of the Sabbath services. It made mention of Jewish music, the use of a choir with cantor; the employment of Jewish singers; the singing or re-

citing of the Kiddush; the actual participation by laymen in the ritual; the singing of traditional Jewish hymns.

New life was given to a committee on ceremonies, composed of representatives of the union and the Central Conference of American Rabbis. The committee observed that many of the congregations in the union had successfully introduced a number of ceremonies; the lighting of the Sabbath candles and recital or chanting of the Kiddush; traditions linked with the Sukkah; the Torah processional in the synagogue. These have been so widespread in practice that they have been embodied in the revised Union Prayerbook of 1940.

The committee did not stop there. In the last few years it has furnished the congregations a Megillah ritual; a ceremony for Shabbos Shkholim; for the consecration of a new home; a Yahrzeit-light ceremonial. It also has produced such ceremonial objects as the abridged Megillah in English; a Chanoeka lamp; an Atro for the rabbinical robe.

The committee report has been widely circulated, signed by the director of the union and the president of the Central Conference of American Rabbis. It concludes its survey with the conclusion that "The enthusiastic response to the work of the Joint Committee on Ceremonies clearly justifies the undertaking and serves as a mandate to the Union and the Conference to work in this field."

Even as this tendency toward restoration of more traditional observances and values is now part of Liberal Judaism, so does the group clustered around the Jewish Theological Seminary show marked signs of radicalization in religious approach. The influence of one of its professors has been paramount. He has founded a new institution which has affected the thinking and Jewish attitude of many of the graduates of the New York school.

A close study of the curriculums of the two rabbinical centers will show not only similarities but the inclusion of almost identical courses and programs. If anything, the philosophic viewpoint often accented at the seminary is far more radical than anything represented by the thinking and teaching of the Cincinnati faculty. The charge has even been made that certain tendencies are not altogether without the theistic affirmation.

The newest, the Jewish Institute of Religion, of

course, is closely related to the others. It was founded largely for two reasons: to provide a liberal seminary in the great metropolitan center of New York where lives over a third of American Jewry; and to train rabbis who shall be free from denominational or sectarian commitments at least until they enter the active Jewish ministry. The founder has repeatedly stated that the average candidate for the rabbinate is far from being mature enough or prepared adequately to adopt a definite religious bias. The institute has trained its men to occupy pulpits of diversified viewpoint. Its alumni are found in synagogues representing all shades of Jewish thought.

The seminaries have been very co-operative and friendly in their mutual relationships. The distinguished scholars on the three faculties are close friends. They have contributed to the learned journals issued by the sister rabbinical schools. Honorary degrees have been awarded to the heads and alumni of the other institutions.

Even a cursory review of the American religious scene leads to one inescapable conclusion. The fundamental division in our country is between a strict traditionalism and liberal Judaism. The degrees of changes and modifications in ritual practice and observance must be determined by the particular congregation. This is exactly the condition prevalent today.

Sooner or later the three progressive schools are bound to merge. It may be possible to have the preparatory department remain in Cincinnati. The graduate school should, of course, be in New York. The students of the seminary and the institute, many of them from the Eastern seaboard, would benefit by an acquaintance with Jewish life in the Midwest during their preparatory-student days. The Hebrew Union College classes would profit greatly by spending their graduate-study years in the world's largest Jewish laboratory. American Jewry would benefit immeasurably.

This will come sooner or later. Why not now?

The Jewish Institute of Religion, The Jewish Theological Seminary, the Hebrew Union College have too much in common to be separate institutions. They are all led by men whose sole interest is the well-being of catholic Israel and the advancement of a progressive Jewish faith. The seminaries can and should unite.

## PROPOSES JEWISH STATE BE SET UP IN UNITED STATES; CITES PRECEDENTS

Editor, The Jewish Post:

On Oct. 22, 1945, and again on Feb. 4, 1946, there appeared in the New York Post full page advertisements, signed by Dr. Morris Zucker, advocating the immediate establishment of the provisional government of the Jewish Republic of Palestine. Here is a dynamic proposal with an electrifying impact. The chicanery of British diplomacy in discrediting its pledge to the Jewish people, and its pledge to the world as incorporated in the mandate for Palestine, has aroused a resentment of such degree that it needs but to be channelized to become effective. Dr. Zucker's plan is such a channel. This is the technique of history to guide the emotions of a people outraged by an unparalleled betrayal surmounting an unparalleled tragedy, the Hitler slaughter of six million Jews.

What does Dr. Zucker offer? Based on the premise that sovereignty must be achieved by the positive act of a people desiring it, and accepting the honest intent of the Balfour Declaration and the mandate for Palestine, he calls on the Jewish people to establish now a provisional government of the Jewish Republic of Palestine. He points out that similar provisional governments were created here on American soil for the Free State of Ireland and for the Republic of Czechoslovakia, and that the response and support of American citizens

finally forced recognition from Congress and the State Department. If American citizens are dissatisfied with commissions of inquiry and with broken election promises, (and Americans should consider Platform pledges as the oath of the Party issuing them) then here is creative action to vitalize the needs of the Jewish people.

The time for protests and pleadings, more mass meetings and more petitions is past. The time for commissions to consider only immigration is past. The issue is greater than immigration. The time for treating Zionism as a philanthropy is past. The time for appeasing talk and infantile pleading is past. Zionism today is a political movement designed to restore the Land of Israel to the People of Israel. Political movements must resort to political method, and Dr. Zucker, as an historian, points the road that must be traveled. Since Congress has approved of the concept of the Jewish Commonwealth by its Resolutions of last December, and most of the state legislatures have approved of it, Dr. Zucker's plan is in keeping with American policy.

When the Turkish empire was dismembered at the end of the First World War the Arab peoples were granted many sovereign or semi-autonomous regions, Lebanon, Syria, Iraq, Saudi Arabia and Yemen. One area, Palestine, was set aside for the Jews. Fifty-two nations recognized the justice of that act. The failure of Britain to implement her obligations does not vitiate that act. The time is now for Jews throughout the world to declare that they will carry out the law, which, but for Britain's violations, would have created by now the Jewish State.

**The One and Only**  
Fine Upholstered Furniture Dry Cleaning and Polishing Service. Work done in homes, offices or showrooms. Dries in 1 hour. Leather upholstery cleaned, polished on your premises. Carpeting dust-cleaned, shampooed on your floors. Dries in 3 hours. All work guaranteed. Work done in all five boroughs. Non-flammable, chemicals used.

**Joseph Pistreich**  
WL 6-6333 841-42 St., Brooklyn

Fifty years ago Theodor Herzl published his book "The Jewish Brooklyn, N. Y."

State." A half century is long enough to wait for the fulfillment of a plan whose postponement has cost the Jews a blood bath unequalled in history. Only in a Jewish State can the Jews control immigration and taxation. Control of both is necessary for life and growth.

It is time to utilize the codes of international conduct for achieving the sovereignty and assuming the dignity that becomes a people deserving of statehood. It is time for the pro-Zionist press of America to advocate the establishment of a Jewish State, not by empty words but by encouraging the creation of a provisional government as a first step in its achievement. Public opinion must be rallied to this step. Let us exhibit a courage equal to our necessity.

Very truly yours,  
SAMUEL LICHTENSTEIN  
D.D.S.

156 W. 86th St.,  
New York 24, N. Y.

## Aid Underground; Ask For Volunteers

Editor, The Jewish Post,

The New Zionist Group of East New York and Brownsville in Brooklyn was formed for the main purpose of helping the Jewish underground in Palestine.

We have been in contact with the British legation in Washington and the International Red Cross and expect very shortly to get permission to send food packages to the Jewish patriots who are being held in the British concentration camps in Eritrea.

We invite all those people who

are interested in helping us in our work to join us. We meet every Sunday night at eight.

Sincerely yours,  
SAMUEL EPSTEIN  
Secretary,  
Community Y. M. H. A.  
451 Sutter Ave.,

## NOTES ON TEMPORAL TRAVAL IN WHOLE DUTY OF MODERN RABBI

Editor, The Jewish Post:

The editor is not the only one who enjoys the pastime of baiting Rabbis. On many occasions I too have taken a crack at this delightful sport. But he's "off the beam" in believing that the cause of labor would have been served during the recent critical months if one or two of our religious leaders had marched on a picket line and consequently been arrested. This might jeopardize their cordial relations with their non-Jewish neighbors. Rabbis likewise are long-time servants, who, in order to exert any influence whatsoever, must not be too much out of step with their timid and cautious pews holders who might be alarmed by any overt expression of strange and unfamiliar doctrines.

This is the dilemma that confronts the liberal Rabbi. Those who nag him do not always appreciate his soul-torment when faced with a situation in his community. He is torn by various drives and emotions and often feels himself alone and helpless in his spiritual ordeal. He may soothe his conscience in various ways and thus open himself to criticism on all fronts. His lot is indeed not to be envied. And responsible progressive individuals should hold up his hands and morale, and not taunt him.

I'm sorry to disappoint Mr. Cohen. Martyrdom is not the way out of this difficulty. I propose other alternatives, which will not make the headlines, however, nor even good copy for editorials:

1. There is no Jewish angle to a strike situation. It is a social and national problem that must be met by the joint endeavor of all religious groups. When other ministers and priests, as is often the case, take a stand in any given instance, few congregations will rise in alarm and take a Rabbi to task for his open alignment with a liberal cause. No single individual is thus put on the spot. The age of martyrdom is over anyway. With hundreds of thousands of workingmen on strike, with wide areas of the general public deeply concerned over a favorable outcome of negotiations, it is sheer folly to expect the solitary action of a fanatical individual to weigh the scales. It is

(Continued on next page)

## Judge Rothenberg Is Re-elected Head Of JNF Third Time

*Jewish Telegraphic Agency*

NEW YORK—A pledge to intensify the fight to bring about abolition of the Palestine Government's land edict which restricts Jewish purchases was made at a meeting here of the Jewish National Fund.

At the meeting, Judge Morris Rothenberg was elected for a third term as president of the fund.

Other action taken at the meeting concerned ways and means of obtaining funds to reclaim new land tracts for the settlement of Jewish refugees in Palestine.

A London cable from Dr. Chaim Weizmann, president of the Jewish Agency for Palestine, hailed the re-election of Judge Rothenberg to head the fund, which last year made available \$5,000,000 to purchase new land areas in Palestine.

The Jewish National Fund also elected a board of directors of 60 members and an administration committee of 16.

The board and administrative committee include representatives of all branches of the Zionist movement: Zionist Organization of America; P'na' Zion, fraternal Zionist organization; Hadassah, women's Zionist organization; the Labor Zionist Organization; Mizrahi, the Orthodox Zionist organization, and of Hashomer Hatzair, Zionist Youth Organization, and 16 members at large.

Representatives of the Zionist bodies also voted for the election of Dr. Israel Goldstein as honorary president; Louis Segal, general secretary of the Jewish National Workers' Alliance, as honorary secretary; Rabbi I. M. Kowalsky and Jacob Sincoff as treasurers, and Mendel N. Fisher as secretary.

Mrs. Moses P. Epstein, president of Hadassah; Leon Gellman, president of Mizrahi; Rabbi Solomon Goldman of Chicago, Dr. James G. Heller of Cincinnati, Judge Louis E. Levinthal of Philadelphia, Louis Lipsky and David Pinski of New York, Dr. Abba Hillel Silver of Cleveland, Robert Szold and Dr. Stephen S. Wise of New York were chosen as honorary chairmen. Prof. Gustave Klausner of the University of St. Louis, A. J. Kremensky of New York, Harry A. Pine of Newark, N. J., Louis P. Rocher of New York, Elihu D. Stone of Boston, and Theodore Strimling of Los Angeles, were elected honorary vice-chairmen.

The administrative committee consists, in addition to the officers, of Juliet N. Benjamin, Sampel Bonchek, Mrs. A. D. Burkack, Naomi Chertoff, Daniel Goldstein, Mrs. Samuel Inselbuch, Rabbi Max Kirshblum, Abraham Krumbein, Dr. Harris J. Levine, Louis Rimsky, and Leon Rubenstein, all of New York. Fisher was again named executive director.



JUDGE ROTHENBERG

## Palestine Curfew Follows Attacks

*Special*

JERUSALEM—All civilian traffic over Palestine roads has been stopped between 6 p. m. and 6 a. m. by British orders following an announcement that armed Jews had wrecked 20 RAF planes and damaged two in attacks on three airfields Tuesday.

One Jew was killed in what the British described as "organized attacks" by armed bands at the fields south of Tel Aviv. The British said two other airfields were attempted targets but that he raiders turned back because the airports were found to be too well defended.

A serious incident threatened to develop at Givat Hashlosha, where settlers are refusing to admit troops search for persons allegedly involved in the attacks. Troops surrounded the village at 5:30 a. m. Tuesday but were refused admittance. They encamped near-by until 11 a. m. when, apparently under orders from headquarters, they broke through the settlement gates. They were stopped by the colonists, who formed a human chain. After an hour of fruitless parleying, the troops again withdrew.

Many arrests were reported from various sections of the country, but no details were released by the authorities, aside from a brief communiqué reporting the attacks on the air fields.

In Tel Aviv a crowd estimated at over 50,000 thronged the streets and roof-tops in a drenching rain, as a joint funeral was held for four Jewish youths killed during an attack on a British police camp at Sarona. Jewish leaders and uniformed members of the British Army, Navy and Royal Air Force headed the funeral procession.

Leaflets distributed by the Haganah—largest Jewish resistance movement—to which the dead youths belonged, said: "All Jewry is proud of its heroes, and deplores their death." For the first time leaders of the Jewish community openly manifested their sympathy with acts of resistance.

The Mount Carmel RAF radar station at Haifa was damaged when an armed band of terrorists set off an explosion which wrecked the building and the antenna mast.

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## Student Paper Hits Brush-off Given Prof

*Special*

CHICAGO—"Shabby" treatment by Northwestern University of Dr. Fritz Kaufmann, refugee Jewish scholar and friend of Thomas Mann, renowned novelist, brought condemnation from the Daily Northwestern, campus newspaper, and at least two faculty members.

Dr. Kaufmann has left to become associate professor at the University of Buffalo, a position similar to that which was denied to him at Northwestern after eight years of service on a year-to-year basis, the campus paper charged.

The Daily Northwestern's scathing editorial attack on the university's administration was described by Dr. Dalton Howard, head of the department of philosophy at Northwestern, as "substantially true." Another professor, whose protest remained anonymous, said he wondered if "Northwestern is going to be big enough to appreciate such men as Kaufmann."

Dr. Kaufmann fled Germany with Hitler's coming to power. He formerly taught at the University of Freiburg in Southern Germany. He arrived in the United States in 1937.

The campus paper said Kaufmann's "meager" salary had been paid by Northwestern for only one year, with educational organization paying him the rest of the time.

## BARUCH AND DANIELS SPEAK FOR CHARLOTTE BROTHERHOOD

*Special*

CHARLOTTE, N. C.—The Brotherhood Week meeting here, at which famed adviser-to-Presidents Bernard M. Baruch and statesman-editor Josephus Daniels were principal figures, was hailed here as one of the biggest Brotherhood Week events in the nation. It drew attendance from cities all over the Carolinas.

Besides Mr. Baruch's appearance as the chief speaker, the observance included presentation of the second annual Carolina Israelite award to Mr. Daniels, editor and publisher of The Raleigh News and Observer, former Secretary of the Navy and former ambassador to Mexico.

The award by the monthly publication, issued in Charlotte, was in recognition of Mr. Daniels' "distinguished service in the furthering of human rights and interfaith amity." It was presented to him by Dr. Allyn P. Robinson, pastor of the United church in Raleigh and regional director of the National Conference of Christians and Jews.

Mr. Baruch called Mr. Daniels "an outstanding example of the opportunities offered in this country, our beloved America."

He paid high tribute to the newspaper publisher, who was Secretary of the Navy in World War I

and throughout the Wilson administration, and Ambassador to Mexico in much of the tenure of the late President Roosevelt.

Mr. Baruch referred to "the soft and beguiling forces which creep upon us in the form of Statism, weakening our efforts to fend for ourselves, and making

## Legal Action May Decide Fate Of Famed 'Springfield Plan'

*Special*

SPRINGFIELD, Mass.—Formal legal action may be forthcoming shortly to end the political turmoil which exists on the school committee and which is threatening the continued existence of the highly-vaunted Springfield Plan of education for democracy.

This was disclosed this week when old-guard members of the school board sent an urgent appeal to State Attorney General Clarence A. Barnes, petitioning him for action against Democratic Mayor Daniel B. Brunton for his arbitrary assumption of the board's chairmanship.

Concern is prevalent over Brunton's stand, after a month-long impasse in electing a new chairman, since the most important business to come before the board is that of choosing a new superintendent of schools to succeed Dr. John C. Granrud, who retired because of the smear campaigns and petty politics present on his own school board.

But the legal action from the office of the attorney general must come quickly, if old-guard Republican members of the board intend to forestall any Brunton action in railroading through a new superintendent of schools, particularly one sympathetic to his point of view and

not necessarily favoring the views embodied in the Springfield Plan.

The need for prompt action became evident this week when Brunton, replying to an appeal from several Parent-Teacher Associations in the city for immediate action "to clear up the present situation and to insure the election of a school superintendent," said:

"I feel that as chairman of the school committee, under authority of a special act of the Legislature I am in an excellent position to carry out your wishes for speedy action in naming a new superintendent."

It is this authority which is being attacked by the old-guard members of the board.

It may be, that before legal process can be followed in the fight to oust Brunton from the chairmanship, he will have accomplished his purposes and brought in a superintendent sympathetic to his views.

## Freedom of The Press

(Continued from preceding page)

a futile gesture. This is the age of public pressure, in which vast bodies of men and women decide economic and political issues. The Rabbi therefore is no longer called upon to emerge as the Amos or Jeremiah of the day, but merely to fulfill his function as a quiet but active member of a liberal religious fellowship that fights the battle in behalf of decency and social justice.

2. Strikes are merely highlights in a continuing social and economic struggle. The Rabbi's task of educating his congregation and bringing it up to his level of understanding extends over the entire period of his ministry. He must endeavor to bridge the gap between himself and his followers, and to use all his skills in breaking down the resistance of anti-labor prejudice. But in this he needs allies, such as the Anglo-Jewish press, which has paid little attention to the social crisis of the last few months. Even the Post has not helped illuminate the issues involved. I anticipate the excuse: we have our own private Jewish headaches. Yet unless our organs of public opinion are constantly on the alert to liberalize the thinking of the Jewish people and to shed the light of our prophetic heritage on the problems of our times, the Rabbi will always remain too far in the vanguard of his parishioners.

"In our official relations and intimate association, neither of the three stopped to think that Baruch was a Jew, Benson a Catholic, and I a Methodist. We only knew we were Americans working together for the weal of our common country and the peace of the world. No man stood closer to Wilson than Baruch. He was held in affection by Wilson, who leaned upon him in Washington and Paris. All Presidents for a third of a century have turned to Baruch's wise counsel.

He stands among the foremost of national and international statesmen, and first as a public servant without portfolio."

I. D. Blumenthal of Charlotte and Little Switzerland presided at the meeting.

3. This is an era of specialization. Even in the service of ideals and progressive causes, each man must fit into his proper niche. And many Rabbis feel that their place is not on the picket line but on the arbitration board, on the platform of meetings called to arouse public support for striking workingmen, etc. Perhaps they believe they would be far more effective countering the poison of vicious anti-labor rumors in the homes of the American middle-classes or in their writings. They may be wrong and mistaken in thinking that way; yet it is not fair to impugn their sincerity because of the modern penchant for sensationalism.

I'm not suggesting that Mr. Cohen stop picking on us. He's a wonderful gadfly to have round. May his tribe increase among Jewish editors. The purpose of this article is merely to explain why we Rabbis cannot oblige. So sorry... No martyrs today!

RABBI HARRY ESSRIG.  
New York, N. Y.

## ONTARIO JUDGE'S DECISION BARS ANTI-JEWISH CLAUSE IN DEED

*Special*

TORONTO—Justice Keiller Mackay has declared invalid as contrary to public policy a clause in a property deed of transfer which would have prohibited perpetually sale of that land to a Jew or person of "undesirable nationality."

Commenting on the court's action, the Canadian Jewish Congress said "the decision obviously required the justice to form an idea, not of what the 'public policy' of Ontario ought to be, but of what it actually is."

The Canadian Jewish Congress also expressed the hope that "other provinces will hasten to make clear that their public policy is not less free from racial bigotry than that of Ontario."

In British Columbia, it was pointed out, there are similar restrictions against sales to Orientals whether Canadian citizens or not.

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